RESTORATION *Review*

In This Issue: A DIVINE FISCAL FIAT by W. Carl Ketcherside

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RESTORATION *Review*

A Quarterly Journal of Religion and Education

Dedicated to the Ideal of Restoration
of Primitive Christianity to Modern Religion
and Morality to Modern Education

LEROY GARRETT, *Editor*

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Editorial . . .

LEROY GARRETT, Editor

WHY I AM A DISCIPLE-AT-LARGE

A look at the divided ranks of discipledom would convince one that the Disciples do indeed believe that Christ is divided. No religious people pleads for unity as much as we, and this is good; but hardly any religious communion is as divided as we, and this is bad. So strong was the desire to keep "the unity of the Spirit in the bond of peace" among the pioneers that the Restoration Movement weathered the stormy days of the Civil War without division, even though other churches were torn asunder by the cleavage of North and South. It was not until the twentieth century that the Disciples learned the cruel practice of alienating Christians and dividing churches into warring camps.

And when the Disciples do something they do it well. No people can so everlastingly disunite as we. When we split it is with such finality that we virtually forget that each other exist! It has been an amazing thing to me that the various groups of Disciples know so little about each other. It is obvious enough that they know more about such neighbors as the Baptists, Methodists, and Presbyterians than their own dissenting Disciple brethren. It may also be true that many Disciples find more in common with churches outside the Restoration tradition than with those within it. This may in part be due to a lack of communication between the Disciple groups. If it is true that insight comes through involvement, then the first step toward a correction of this unhappy situation is for more contacts to be established between brethren who have virtually forgotten each other.

Another factor is that it is psychologically true that we often feel more alienated from those who once were with us but who now differ with us than with those who were never with us at all. Fraternal strifes can be so final. It is not uncommon to see a man who is a leader in his community and at peace with his neighbors who will not even speak to his brother in the flesh. It is somewhat that way with Disciples. The "Disciples of Christ" group is highly conscious of the ecumenical movement and likes to feel that its part in this important work is significant, and this is good. Yet these brethren are only faintly aware of the fast-growing "Church of Christ" wing of our movement. Many of them have never worshipped with an anti-instrument congregation and even among the "Disciple" leaders there is hardly anyone who has active contact with many of the "Church of Christ" ministers or institutions. And this is not altogether due to

the unbrotherly attitude of the "Church of Christ."

If the "Disciples" were as concerned with their fellow restorationists in Nashville as they are with their fellow ecumenicals at Evanston, the road to unity among our people would be less difficult. There is the proverbial barber who always needs a haircut. And there are my brethren who get all worked up over uniting the churches of the world while in their own backyard there are fences to mend. It appears strange to me how "Disciples" will talk of uniting with Northern Baptists, which might well involve a surrender of some Restoration truths, and yet leave unexplored the possibility of more fellowship with the "Church of Christ" with whom the bone of contention would likely be no more serious than the organ or the U.C.M.S.

As for the "Church of Christ" attitude toward "Disciples', I suppose no more can be said than that it is one of complete alienation. They recognize almost no kinship at all with the "Disciples". Only the "Church of Christ' folk constitute *the Lords people,* which makes "Disciples" aliens. I would think that nearly every anti-instrument minister would re-baptize any candidate for membership that was immersed in "the Christian Church."

If the cleavage is this deep, then why try to unite? Because there is evidence that this exclusivism within the "Church of Christ" is gradually losing its hold. Absolutism in religion starves the spirit of man. Our brethren in the "Church of Christ" have split so many times in an effort to have a *loyal* church that the idea of unity amidst diversity is beginning to be considered. At present the anti-instrument churches have something like sixteen different "loyal" churches. It becomes a desperate situation when the greatest issues to challenge the intellect of man is whether a congregation can divide into classes to teach the Bible or unite with other congregations in supporting a TV program. Souls that thirst for God as the hart pants for the waterbrook tire of such superficiality.

Both age and education will be other forces that will move the "Church of Christ" closer to the traditional Restoration principles. We are not going to be able to send our young college professors to such graduate schools as Chicago, Yale, Princeton and Harvard and at the same time expect them to be sympathetic with the anti-intellectualism of the "Church of Christ." In another editorial I am describing our problem of maintaining a parochial school system amidst an intellectual awakening of our people.

I am saying all this to indicate to the "Disciples" that it is their duty to keep as close as possible to the dissenting groups that break away from the main stream of the Restoration Movement. It should be their responsibility to help their fogotten brethren to see the beauty of ecumenicity as it is to arouse the Scotch Presbyterians. An awareness of one another is an important step in the road to recovery. We all have much more in common than we realize. Reared as I was within the narrower view I have come to rejoice over the

discovery of so many brethren that I did not realize I had!

The most enigmatic of all the Disciple fissions is what we call the Independents. Professor DeGroot calls them "Church of Christ Number 2", which may or may not be a conciliatory gesture. One "Disciple" said of them, "They are just like the Church of Christ except that they have a piano." To me the Independent rupture is the most interesting and revealing of all. It interests me because it seems so inexcusable. When I ask for an enumeration of the things that split them from the "Disciples", the things that are named are the things the Independents have themselves started doing during the first few years of their separate existence. The exceptions to this are "open membership" and liberalism, which are hardly reasons to divide (Is there a scriptural defense for Christians separating from other Christians?) since these conditions vary so much from church to church.

But I say the Independent fission is not only interesting but revealing as well. It shows that there is something about Disciple thinking—just what it is I have not yet discovered—that leads us to settle disputes by running off from them. It may be our immaturity. The Independents objected to the U.C.M.S. and to the national convention. But now they have their own missionary enterprises and their own convention. The only logical sequence is for the next group of disenters among the Independents to pull away and become what DeGroot will no doubt call "Church of Christ No. 3." All this is child's play. I affirm that division is a coward's way of solving problems. Let us grant that "liberalism' has a toehold within "Disciple" ranks and that a number of churches practice "open membership." Then this would be occasion for the dissenters to stand up for what they believe to be right, and not to run off and start another denomination.

The Independents will say I am oversimplifying and that the complexities are too great for fence mending. They have written the "Disciples" off as a lost cause. While visiting a class at Cincinnati Bible Seminary a few months back, I noticed with interest the professor's report to the class that in a lawsuit between Independents and "Disciples" in a certain town over church property that the *loyal* brethren had won the property. Since I was in a C.B.S. classroom I did not have to inquire as to which ones the "loyal" brethren might be. Being from Texas and having been nurtured by the "Church of Christ" I was well aware of that loaded term, for in Texas we have many "loyal' churches. Which one is loyal? It all depends on where you are at the time!

I will venture to say that if one should go to the brethren who were divided over the lawsuit (How ghastly! How dare anyone say that one side "won" it!) and associate with them he would have difficulty telling the Independents and "Disciples," apart. It is the clergy and the Bible colleges that promote these antagonisms. I associate with all three of these Restoration groups, and I am always gratified to find that they are after all so much alike.

And how do the "Disciples" view the Independents? Well, unlike the case of the "Church of Christ" wing, they are at least aware of them! It is a kind of holy disdain. They seem quite willing to forget about them. When one realizes that all three of these groups number upwards of four millions, he can see what a tremendous force they could be amidst divided Christendom if they could present a united front.

I have said all this in order to say that I believe the only possible solution to our divided state of affairs is for us to refuse to recognize these fissions as valid. This is why I am a Disciple-at-Large. I am a Disciple, but not a "Disciple" in the sense of being separate from the Independents and the "Church of Christ." They are *all* my brethren. We are *all* a part of the greatest idea in American church history—or any other church history—the restoration of primitive Christianity. I work and worship with all three groups with the idea that the division is inexcusable and meaningless. I simply ignore the efforts made to separate us into separate stalls. I agree with Alexander Campbell in his contention that there are only two conditions for fellowship in Christ—believing the one fact that Jesus is Lord and obeying the act of baptism which puts one into Christ.

How about instrumental music? I am personally non-instrumental, but not anti-instrumental, and by this I mean that I do not and cannot make it a test of fellowship since God did not. The "Church of Christ" is right in not using the instrument, feeling as it does, but wrong in making it a matter of fellowship. We could all work together with some congregations having the instrument and some not. It is all right to make the instrument an issue in Restoration, and by this I mean it should be discussed and studied in an intelligent, brotherly way. But it should not be made a test of fellowship for the simple reason that God has made only the Lordship of Christ the test of fellowship.

This is true of liberalism, open membership, premillennialism, classes, pastor system, congregational cooperation, Herald of Truth, or whatever it is that divides us. We can enjoy fellowship in Christ with each other despite these differences. God never intended for us to see everything exactly alike, and it is as natural for a man to think unlike other people as it is for him to look unlike other people. This does not mean that some differences may not be very important; nor does it mean that we are not to be busy working out those serious differences that may hinder our work of Restoration.

It only means that we are to obey the Lord by accepting each other as brethren regardless of the divergencies. If Romans 14 means anything it means that we are to make allowances for individual differences and not restrict our fellowship to those who happen to agree with us on everything. These quotations from Romans 14 are from the Phillips translation:

> Welcome a man whose faith is weak, but not with the idea of arguing over his scruples. One man believes that he may eat anything; another man, without this strong conviction, is a vegetarian. The meat eater should not despise the vegetarian, nor should the vegetarian condemn the meat eater—they should reflect that God has accepted them both. After all, who are you to criticize the servant of somebody else, especially when that somebody else is God?
>
> Again, one man thinks some days of more importance than others. Another man considers them all alike. Let every one be definite in his own convictions. If a man specially observes one particular day, he does so "to God." The man who eats, eats "to God," for he thanks God for the benefits of fasting. The truth is that we neither live nor die as self-contained units. At every turn life links us to God, and when we die we come face to face with him.
>
> Why, then, criticize your brother's actions, why try to make him look small? We shall be judged one day, not by one another's standards or even our own, but the standard of Christ.
>
> Let us therefore stop turning critical eyes on one another. If we must be critical, let us be critical of our own conduct and see that we do nothing to make a brother stumble or fall.

Is not Paul saying that some brethren believe one thing while others believe something else, but that in any event fellowship with each other is not to be impaired? If this would apply to such matters as diet, fasting, and observing of days (all important points to people with a background in Judaism), would it not likewise apply to pianos and missionary societies. The fallacy in our thinking has been that fellowship entails endorsement. In Romans 14 Paul is not requiring that the vegetarian *endorse* the position of the meat eater. He can continue to disagree, and even be free to teach the meat eater better as time goes on. But he is to *receive* (accept as a brother in Christian fellowship) the meat eater.

This is why I am a Disciple-at-Large. I can receive *all* my brethren. I do not have to build stalls or set up categories in which to divide God's people. While I am aware of the differences that exist, and while I too have my convictions on all these viewpoints, I believe that the differences have not one thing to do with fellowship in Christ. I shall be glad to open these columns to any man who can cite one condition of fellowship that God has not made a condition of salvation. Fellowship is in God's hands, not something that we control. All people who are in Christ are in fellowship with each other. God "calls us into the fellowship of his Son" (2 Cor. 1:9). "If we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin" (1 John 1:7). The "light' here is not pots, pans, organs, societies, or "things" that Christians divide over. The light is God—the revelation of Himself through Christ (verse 5). Even "the truth" mentioned in the same context cannot be made to mean all the doctrines of the Bible, for men can never "walk together" in the sense of understanding exactly alike everything the Bible says. The "truth" is the fact of Christ in history.

So, as Campbell put it, when one believes that *fact* and obeys the *act* (baptism) he is in the fellowship of Christ. It matters not how wrong he may be otherwise, he is in Christ and he is my brother. Fellowship is between *fellows,* not things and not even doctrines. When these fellows are in Christ they are all in fellow-

ship with each other. Jesus built no stalls. I am not intending to crawl into any of these stalls erected by dissidents and bellow my head off about how loyal I am. I only want to be in Christ. This makes me a Disciple-at-Large, a simple Christian, and it puts me in fellowship with all the children of God throughout the world.

WHY CAMPBELL WAS NOT AN EVANGELIST

By 1830 the Restoration Movement was making tremendous headway. Campbell's *Christian Baptist* had completed seven thunderous years and it had enjoyed such success in arousing people to think that a Baptist journal in Richmond commented:

> It appears to me peculiarly important, at the present period, while that which I consider ruinous error, is coming into the churches like a flood, that all evangelical ministers should aim to draw the cords of brotherly love more closely, and "strengthen the things that remain." I think I am warranted in the belief that the religious sentiments of Alexander Campbell are exerting already a most deadly influence on the peace and prosperity of the Baptist churches—and are calculated, most eminently, to injure the cause of vital godliness, wheresoever the little work, called the Christian Baptist is read and believed.

The *New York Baptist Register* was even more emphatic in its account of the spread of Campbell's influence: "Mr. Campbell's paper, and their vigorous missionary efforts, are making great achievements. It is said that one half of the Baptist churches in Ohio have embraced this sentiment and become what they call 'Christian Baptists'. It is spreading like a mighty contagion through the Western States, wasting Zion in its progress. In Kentucky its desolations are said to be even greater than in Ohio."

It was the first year of the *Millennial Harbinger.* Campbell was 42. His recent debate with Robert Owen, the infidel, had made him famous. The cause that he was giving his life to was spreading like a prairie fire across the great American frontier. At this time Alexander Campbell was one of America's most widely travelled men. And yet it was during these days of widespread evangelistic zeal that Campbell explained why he was not an evangelist. The lesson is a good one for us all.

After stating that "the proclamation of the gospel is now everywhere attended with conversions as sudden, as decisive, as strongly marked as many of those of ancient times, he goes on to say:

> My duties to the public, as an editor, prohibit my doing the work of an evangelist; and when I make a tour it is more to disseminate the general principles of reformation, than to proclaim the ancient gospel for the purpose of converting sinners to God. It is one thing to state and prove what the ancient gospel is, and another to make it the instrument of conversion to God. (*Mill. Harb.*, 1830, p. 366).

In this same essay Campbell recounts two recent trips during which he preached the gospel and converted some thirty persons to Christ. Yet he said he was no evangelist! This involves us in Campbell's concept of the gospel and as to what constitutes an evangelist. It is obvious from the above quotation that he saw a difference between editorial work and the proclamation of the gospel, and even between "the general principles of reformation" and the gospel.

He explains his position further by distinguishing between "Christian teaching and doctrine and the internal affairs of Christ's kingdom," which he agrees are useful, though they "belong not to the proclamation of the gospel and ought not to be confounded with it."

What then is the gospel? Campbell says there are only a few items which belong to it. These are faith, repentance, immersion, the Holy Spirit, and eternal life. The gospel is thus the *good news* that turns men to Christ. They are then to be formed into congregations and instructed in the ordinances, manners, and customs of the Christian kingdom. New converts are to put under the government of the great King. This is the *teaching* of the Christian system. So it is the gospel that brings men into Christ; it is teaching that builds them up as Christians.

This conforms with what Campbell has said elswhere about the work of an evangelist:

> Evangelists constitute the living itenerant ministry of the church, sent abroad into the world and sustained in their labors by the church. They preach the word of life. They convert the world. They institute churches and set them in order. (*Mill. Harb.* 1853, p. 481).
>
> Evangelists—though a class of public functionaries created by the church do not serve it directly, but are sent out into the world, and constitute the third class of functionaries belonging to the Christian system. That evangelists are to separate into communities their own converts, teach and superintend them until they are in condition to take care of themselves, is as unquestionably a part of the office of an evangelist as praying, preaching, or baptizing. (*Christian System*, p. 86).

In the 1830 essay Campbell explains the difference between the gospel and the apostolic epistles:

> Let the proclaimers themselves remember that the apostles wrote the Epistles to immersed disciples and to none else. The contents of them belong to disciples as such. From them, it is true, they can draw arguments to illustrate, prove, and enforce the gospel as did the Apostles from the ancient prophets. But it is not necessary to expound all the Epistles in proclaiming the ancient gospel.

Campbell is saying that the New Testament scriptures are one thing while the gospel is something else. While this may be apparent enough to many of our readers, it needs to be said that the failure to see this distinction is at the root of many ills within discipledom. For instance, many of our southern brethren argue that to be a loyal gospel preacher one must be right on all the doctrines of the New Testament scriptures. They will argue that the gospel includes all the New Testament and thus they base their idea of fellowship on this misconception. They are right in insisting that it is the gospel that gives us fellowship with each other in Christ, but they are wrong in believing that fellowship entails doctrinal agreement on all that the New Testament teaches.

It is the contention of this journal that unity of all Christians can be achieved through the gospel. When men believe the one *fact* that Jesus is Saviour and obey the one *act* of immersion into Christ they are united. This is fellowship, which is a *state.* Fellowship is not dependent

on agreement in doctrinal matters. Instrumental music, premillennialism, and congregational cooperation are *doctrinal* issues that are not to be confused with the gospel of Christ. One can be wrong on a hundred doctrinal matters and yet be a faithful preacher of the gospel. One faction among us argues that others are not true to the gospel because they have a Sunday School. Another fission contends that the use of cups for the Lord's Supper is a departure from the gospel. A "gospel preacher" is therefore a person who is right on every New Testament subject!

There is further confusion in the use for the term *evangelist.* Many of the non-instrumental churches call their hired pastor an evangelist. Signs in front of the buildings will identify the resident minster as an evangelist. The minister will tell you that he is an evangelist because he preaches the gospel. By further inquiry you will learn that he believes that he is preaching the gospel when he is speaking on any or every subject in the New Testament. To teach about prayer is to preach the gospel, according to these men. This explains why their idea of fellowship is so mixed up. Since men must obey the gospel to be right with God, and since the gospel includes all the New Testament, then it is necessary to conform everyone to a "Church of Christ" interpretation of all the scriptures in order for them to be right in heaven's eyes.

Thus preaching the gospel and teaching the apostles' doctrine are confused by many of our people. Nearly all Disciples misuse the term *preach.* To preach is to herald the good tidings, which always has as its express purpose the induction of people into Christ. To teach is to instruct the saints how to live and worship. The failure to see this distinction has distorted our whole concept of evangelism.

Campbell was well aware of the vitality of the distinction between *preaching* and *teaching, gospel* and *doctrine.* He was a much older man, 67 to be exact, when he pronounced the following to the Christian Missionary Society:

> Preaching the gospel and teaching the converts are as distinct and distinguishable as enlisting an army and training it, or as creating a school and teaching it. Unhappily for the church and the world, this distinction, if at all conceded as legitimate, is obliterated or annulled in almost all protestant Christendom.
>
> In the discharge of the duties for this work the evangelist must properly and fully understand the whole oracles of God, and clearly distinguish the difference between *preaching* and *teaching* Jesus Christ. There is no mere speculative distinction. It was appreciated, fully understood and acted upon, or carried out, in the apostolic ministry. (*Popular Lectures and Addresses,* pp. 536-537).

It amazes me that Campbell worked out these legitimate distinctions long before they were popularized by Professor C. H. Dodd, who is given credit by modern scholars for discovering the New Testament *kerugma.* Dodd's thesis is that *didache* (teaching) is ethical instruction, while *kerugma* (preaching) is the proclamation of the gospel to the lost. Even more recently Allan Richardson in his *Theological Wordbook of the Bible* puts it this way: "In the New Testament preaching has nothing to do with the delivery of sermons to the converted, which is what it usually means today, but it always concerns the proclamation of the glad tidings of God to the non-Christian world." But Campbell saw all this and made it imperative to the Restoration long before Dodd and Richardson were born. And yet many of our own brethren refuse to ackowledge these distinctions. I suppose it is because they fear the implications. One implication is that the position of "minister" or "pastor' may well be questioned. Another is that the work of the elders, who are indeed responsible for the *didache* in a congregation, is badly neglected. Campbell would tell us that we have displaced the true pastor system of God, which is the rule of elders, for a professional clergy system. We hire men to preach to the church, something that never happened in a New Testament congregation.

Even though Campbell preached the gospel often this did not make him an evangelist. He believed that an evangelist is one who is set apart by the church to preach, baptize, develop congregations and appoint elders. This is why he encouraged the Mahoning Association to send Walter Scott out as an evangelist. He acknowledged Scott as an evangelist while he realized that he himself was an editor, teacher and reformer.

Let us not minimize the distinctions that the Bible makes. Consistently throughout the scriptures a clear distinction is made between these ideas. And as Campbell stated "these are no mere speculative distinctions.' They are vital to a restoration of the ancient order. We will not make much progress toward a fellowship of all Disciples until we learn what the gospel is. The same is true of a school whose teachers have not learned the difference between enrolling students and teaching them. That would be *some* school. Yes, and we've got *some* brotherhood!

A THEOLOGIAN ON BAPTISM

A recent selection of the Evangelical Book Club was Charles C. Ryrie's *Biblical Theology of the New Testament.* Dr. Ryrie, who is president of the Philadelphia College of the Bible, has of course set forth many points of value for the student of the New Testament. His handling of the New Testament teaching on baptism, however, I wish to question —the point in dispute is the relation of baptism to salvation or the remission of sins.

Ryrie contends that "baptism was not unto salvation but on the basis of salvation." He argues that "in every instance the reason for being baptized was that salvation had already been experienced." These statements are postulated with the usual fundamentalistic certainty. There seems to be no question in his mind but what he has it all figured out. There is no effort made to give the evidence that remission of sins is in some way contingent on baptism.

In his treatment of Acts 2:38, for instance, he assures his readers that "this is no exception" to his argu-

ment on baptism. Ryrie thinks that when Peter said, "Repent and be baptized in the name of Jesus Christ for the remission or sins," he meant that baptism was *because of* sins already forgiven. He sees no difficulty in the fact that in both Greek and English whatever is true of baptism in this passage is also true of repentance. Peter tells his hearers to repent. Why? So that they might be forgiven—and there could be no forgiveness without it! He likewise commands baptism. Why? The reason is the same. The same grammar that connects "remission of sins" to repentance connects it to baptism. If Ryrie makes "for" (*eis* in Greek) mean "because of" in the case of baptism, then logic demands that he do the same with repentance. But he would hardly have a theology that teaches one to repent *because* he is forgiven. Acts 2:38 shows that repentance is in order to the remission of sins. It likewise makes baptism in order to remission.

Dr. Ryrie probably has Thayer's lexicon in his library. On page 94, under his treatment of the verb *baptize,* Thayer quotes in Greek the phrase 'for the remission of sins" in Acts 2:38 and interprets it 'to obtain the forgiveness of sins." And Thayer is but one among the many scholars who make it clear that when Peter commanded the Jews to "Repent and be baptized for the remission of sins" he was telling them that both repentance and baptism are conditions to pardon.

But Ryrie need not go to the scholars to find reasons for questioning his position. If he is truly "Evangelical" in his view of the Bible, then he can call upon scripture to interpret scripture. For example, in Matt. 26:28 Jesus speaks of "my blood of the convenant, which is poured out for many for the forgiveness of sins." The phrase "for the forgiveness of sins" is the same in both Greek and English as it is in Acts 2:38. Ryrie would think it absurd to say that Jesus shed his blood *because of* the remission of sins. He would insist that *eis* (for) in this instance must be interpreted as meaning *with a view to* or *in order to.* So let it be in Acts 2:38.

Then there are other uses of the phrase, such as Mark 1:4 where John is described as "preaching a baptism of repentance for the forgiveness of sins," that further indicate that Ryrie's interpretation is ill-advised. If John's baptism was *with a view to* forgiveness, why should not the same language be understood the same way when used by the apostle Peter? Too, the idea that baptism is a necessary part of regeneration harmonizes with all that the New Testament teaches on the subject. While our theologian contends that "in every instance" baptism comes *after* salvation, the facts appear to suggest the exact opposite—that whenever baptism and salvation have any connection in a passage, baptism *always* comes *before* salvation. Let us test this.

In Mk. 16:16 we have "He that believes and is baptized shall be saved." Here baptism comes *before* salvation. This passage alone contradicts Ryrie's generalization that "in every instance the reason for being baptized was that salvation had already been experienced." Acts 22:16 also contradicts him. Here a sinner is told to "Rise and be baptized, and wash away thy sins, calling on his name." Baptism first, then salvation. Titus 3:5 is still another, for here it says: 'He saved us, not because of deeds done by us in righteousness, but in virtue of his own mercy, by the washing of regeneration and renewal in the Holy Spirit." Here salvation comes *after* baptism. John 3: and Eph. 5:26 are similar passages, for, as in Titus 3:5, these references show that baptism is the "washing" that is part of obeying Christ. The "washing" is always toward remission, never because of remission. Heb. 10:22 and 1 Cor. 6:11 further show that the "washing" is the baptism that points toward the cleansing that is in Christ.

The expression "into Christ" is significantly employed in connection with baptism. Rom. 6:3 says, "Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death?" Paul assumes that the Romans realized that they had been baptized into Christ. He wanted them to realize also that the same obedience put them into Christ's death. Dr. Ryrie has not yet accepted Paul's statement that it is in baptism that one gets into Christ. Gal. 3:27 also speaks of being baptized into Christ.

Dr. Ryrie in a footnote turns to Robertson's *Word Pictures* to substantiate the view that Acts 2:38 shows baptism to be "because of" remission. Robertson goes to Matt. 12:41 where it says that Nineveh "repented at" (eis) the preaching of Jonah. He argues that Nineveh repented "because of" Jonah's preaching; therefore *eis* should have the same force in Acts 2:38. Robertson concludes his comment on Acts 2:38 with, "I understand Peter to be urging baptism on each of them who had already turned (repented) and for it to be done in the name of Jesus Christ on the basis of the forgiveness of sins which they had already received."

It is true that Nineveh repented because of Jonah's preaching, but there is a question as to whether this is the idea of Matt. 12:41. A Greek word meaning because (*hoti*) is used in this passage, but it comes before the use of *eis;* that is "Nineveh will arise at the judgement with this generation and condemn it; because (hoti) they repented at (eis) the preaching of Jonah." If *eis* were used where *hoti* is used, Robertson would have a stronger case. Surely he would not want to have the passage read: *because they repented because of the preaching of Jonah.* There is no instance in the New Testament that I have found where *eis* could ever mean "because of". In reading the several pages on *eis* in such a source as Thayer's lexicon one will not find any such meaning given. This preposition always has the force of *toward* or *with a view to* or *in order to* or *into.* It *always* is prospective and never retrospective, as Ryrie and Robertson would have it. Robertson is a responsible source of authority and I respect his scholarship, but on this point he is simply wrong. The world of scholarship is against him.

Then what does Matt. 12:41 mean? Literally it says that Nineveh repented *into* the preaching of Jonah.

"The meaning is that they repented so that they followed the course of life which the preaching prescribed." (McGarvey) A similar use is John baptizing "into repentance," meaning "toward a life of reformation."

So much for Greek and Ryrie's theology. The point that troubles me is why we must have this kind of misunderstanding about baptism. The testimony of the early church shows that for several centuries baptism was accepted as a necessary part of regeneration. It is only in the Augustinian and Reformation theology when "faith only" became creedal that baptism lost ground. If the Evangelicals mean business about recovering Bible truths, then they should approach the subject of baptism with more weightiness than does Ryrie. I cannot help but feel that extreme and indefensible notions about baptism have pushed modern theologians too far in the other direction. They seem to think that if baptism is accepted as part of the plan of salvation or as a neccesary element in the regenerative process that it would mean that the sinner is saved by his own works rather than by God's mercy.

Baptism is the means given of God whereby the sinner can make an active response to saving grace. The act of baptism is the response of faith. While 1 Pet. 3:21 does say that 'baptism saves us," it does not mean, of course, that there is saving magic in water. But it does mean that in the *act* of being baptized the sinner shows that be believes the *fact* of Christ. Perhaps we Disciples have erred in trying to convert people to baptism instead of to Christ. But the fact remains that the Bible makes baptism necessary to the salvation experience. The New Testament reveals that all the believers were baptized and that it was *for the remissions of sins.* Anyone who loves the Bible will not want to change that.

I am going to see to it that Dr. Ryrie gets a copy of this issue of the journal, and it is only fair that he should be permitted to make some comments in reply if he would like.

OUR PAROCHIAL SCHOOL SYSTEM

A student in one of the "Church of Christ" colleges wrote me that a professor of the religion department had given him some copies of my publications with the understanding that he would deny any connection with them if the word got out. The professor thought that the student would find a 'kindred spirit" in Leroy Garrett, but due to the academic climate of the institution it would be necessary for the professor to disclaim any connection if what he had done should become known.

Another letter is from a professor at a "Church of Christ" college who explains that he is being forced to resign due to some of his unorthodox views. His "disgression" apparently centers in his conviction that the Kingdom of God on earth involves more than the "Church of Christ." His letter states that the president is under pressure to get rid of him due to the "strong feelings" of some students and Bible faculty people. The professor himself does not teach

in the field of religion, but he is nonetheless expected to utter the same shibboleths that have long been traditional. He writes, "I need not tell *you* about the effects of such pressures; you know them as well as anyone on earth. In short, after several years of service here, I have reached a point where I cannot continue without giving up intellectual honesty altogether."

In still another of our colleges there is the rule that no one can serve on the faculty unless he is a member of the "Church of Christ." I have noticed ads in the brotherhood papers to the effect that this institution needs professors in several fields, but it is made clear that applicants must be members of the right church. It has been a proud record of this college for many years that "100% of the faculty are members of the church," which means of course the "Church of Christ." I graduated from this college myself and while I am grateful for the many blessings that came to me as a student there, I now feel that it would have been a greater experience in *liberal* education had I been able to study under at least a few professors with a religious background different from my own.

The "Church of Christ" junior college that I attended had a history teacher who was a Baptist. He was a strange creature within the ranks of so-called "Christian Education." I recall that the president was then under fire for having a Baptist on his faculty. A report in one of the church papers reveals that the present incumbent in the president's chair felt such pressure for having this Baptist on the faculty that he explained to the poor fellow that he would not be able to retain him if he remained a Baptist. Consequently the historian was immersed by the president with proper 'Church of Christ" ceremony and now everybody is happy, except perhaps the Baptists.

Pepperdine College in Los Angeles is the one "Church of Christ" institution that seemed to be of a different attitude. It was less "Church of Christ" than any. This may be one reason why it became accredited at the outset while all the others waited fifty years for accreditation. For years Pepperdine was to some extent 'blackballed" by the brethren due to its "liberal" teaching, while all along the orthodox schools were claimed to be institutions of *liberal* education! Anyway, to make a long story short, recent events at Pepperdine reveal to me that there is now a concerted effort to bring Pepperdine into line. The "modernists" (or at least one of them) have resigned and are now teaching in "Disciple" colleges. The rather independent-thinking president has been replaced by an orthodox "Church of Christ" pastor. The "Church of Christ" representation in the student body, which for years was far too low for a brotherhood institution, is now improving. It now shows every sign of becoming orthodox.

It is not only the non-instrument brotherhood that is guilty of parochialism. There is a rash of Bible Colleges among the Independents. I can hardly keep up with all of them. A new one seems to spring up every month or so. These are parochial

institutions in that they exist for the purpose of preserving the narrow interpretations of their particular party. They are even divisive in that they encroach themselves upon our larger brotherhood to the point of "taking over' congregations by means of placing a "Bible College man" in the pulpit. Here in Illinois the Bible College group is not content for our congregations to be what they have been for the past one hundred years. By getting one of their men into the pulpit, which is often done clandestinely, they seek to get the chuch to renounce all connections with other elements of our disciple brotherhood. A church becomes loyal, they say, when it no longer cooperates with the ecclesiastical machinery that they oppose and when it adopts that narrowness that makes it possible to condemn all religious establishments beside its own. It takes parochial education to develop this kind of spirit.

These schools employ only those faculty people that are of their particular persuasion. They keep their students four, five or six years, passing out numerous degrees (none of which is accredited), and they build sideboards for their minds lest they get out of the path of orthodoxy. The srudents are not really free. One example of an insignificant nature points to the kind of slavery I speak of. The graduating class of one of these Bible Colleges voted that Leroy Garrett should be its commencement speaker. Some of the fellows had been reading some of my publications and thought it might spice things up to have me around. Even though the leaders of this particular school are among my friends, it is needless to say that they could not possibly invite me to speak on such an occasion. The reason is simple: *I am not of their party; I have not crawled into their stall.* These schools are as parochial as the Roman Catholics or Missouri Synod Lutherans ever dared to be. They all believe that "error" has no rights. Even though this Bible College had indoctrinated that class of seniors for several years, they could hardly afford for me to have them for forty minutes, even though the students themselves elected to hear me. The Communists have a similar doctrine of allowing people to vote however they please so long as they vote the way the party wants them to vote! Since this is America I have the opportunity of reaching people through the printed page who are behind the purple curtain of parochialism. I am reminded, however, of the 'Church of Christ" preacher in the southland who waved one of my publications before his congregation and instructed them not to read it. The preacher, however, continued to read my heresy!

One of the evils growing out of our parochial school system is that the education is not truly liberal as it claims to be. If a college *must* have its science, psychology, sociology and religion taught *only* by those of its own sectarian persuasion, it is doubtful if the students are getting a broad education. Can these colleges give a good, thorough, objective presentation of the organic evolutionary theory or must it be taught with a "Bible College" approach? Can they make a serious, sincere,

searching approach to the documentary hypothesis of Old Testament literature, or as to whether there is a Second Isaiah, or as to whether the book of Daniel was written during the time of Antiochus Epiphanes rather than by the prophet Daniel in the sixth century B. C.? Can they seriously entertain the problem of the Pauline authorship of the Pastoral Epistles or the Synoptic Problem? Can they take the thinking of men like Bultmann, Barth, Niebuhr, or Tillich and handle them as scholars should?

I realize that such problems are discussed sometime, but in what way are they discussed? The priestly professor in a Roman Catholic institution will discuss the question of birth control. But how? I am convinced that in many of our institutions some of the great issues in the world of scholarship must be handled in a "Bible College" fashion. For instance it would not be likely that in a "Church of Christ" college an instructor would be free to be uncertain about the Mosaic authorship of the pentateuch, yea not even about the question of instrumental music or the absolute claims of his party. Even in an institution that claims to be *liberal* he could not express his honest doubts! Notice that in the illustration given at the outset of this editorial that one of these professors was under fire because he thought maybe God might have some children who had not yet heard of the "Church of Christ" or the *Gospel Advocate.*

I do not intend to imply that a professor cannot have strong convictions and teach those convictions. I am only saying that his teaching should not be slanted to fit some party standard. John Stuart Mill in his *Essay on Freedom* tells us how one can teach his own views and at the same time give other views equal chance with the students. An opposing view, Mill asserts, should be presented with the same force as one's own view. The view should be presented as much like its own advocate would present it as is humanly possible. The approach should be kept as objective as possible and the academic atmosphere should be free. Students should be at liberty to decide for themselves. There should be no institutional pressure to believe a certain way. Let truth have its way. Thus many questions might be left open for further study. But this is not the way of parochial education.

The scare of "modernism" is part of the problem. A man might be "written up" in the papers if he is not the good little sheep who sits quietly in his stall bleating at the proper cadence. Many teachers learn to keep their views to themselves. They are afraid to say what they really think. I suppose they rationalize that it would do no good anyhow. I can see signs of men wanting to be free. More and more men are participating in professional organizations where they mingle with more liberal minds. Many of them are taking advanced degrees at top universities. And yet they serve in institutions where even a devout Baptist cannot be on the faculty!

I have been with a number of these men in graduate school. I was in one situation where a professor

from Abilene called on an Episcopal minister for prayer. I knew at the time that such a thing could hardly happen in Abilene. I know it must be a problem for a man to leave the free atmosphere of Chicago, Boston or New Haven and go back into the caves of Nashville or Abilene and shackle himself once more to his party. The situation needs more pity than censure and that is the way I feel as I write these words. While I am opposed to this tyranny over the minds of my people, I nonetheless understand why it is. With many it is a matter of economic security. Others are peace loving men and do not want trouble. But many of them would like to be free. Their liberator is Jesus Christ. When he is placed above party the problem will be solved.

How are we to explain the rise of parochial education among the heirs of the Restoration Movement. It is ironical that the tragedy of parochialism would develop within the tradition of Alexander Campbell. Even when he first organized his college at Bethany in 1840 he had one member of a denomination on his small faculty of five professors. From the very beginning he had Presbyterians and other denominationalists on his board of trustees. In view of his plea for unity Campbell also arranged for the College Hall to be used for religious worship and instruction every Sunday, 'to be performed by respectable ministers of the various denominations."

The big difference between Campbell and my parochial brethren is that he never intended to establish a religious institution when he founded Bethany. He specifically states that "It is not a theological school, founded upon human theology, nor a school of divinity, founded upon the Bible; but a literary and scientific institution founded upon the Bible as the basis of all true science and true learning." Campbell clinched it when he wrote into the charter the following: "And be it further enacted, That nothing herein contained shall be construed as at any time to authorize the establishment of a theological professorship in the said college." There has been at least one effort to remove this from the college's charter, but without success.

This is in marked contrast to the charters of the parochial institutions among us where it is stipulated that the trustees must be members of the "Church of Christ", that the schools are set up in order to train ministers, and, as in the case of at least one such charter that it is possible for a gathering of "Church of Christ" brethren to dispose of the trustees by vote.

The explanation is, therefore, that since Campbell we disciples have splintered into parties and have established *religious* institutions (colleges) as handmaidens to our party policies. Campbell's aim of "a literary and scientific institution" has hardly been our idea. Our parochial schools have been set up to teach our peculiar interpretations and to train clergy after our own party lines. Herein is our error. This is why that even in our so-called liberal arts institutions there is an anti-intellectual spirit. Some of these schools are in fact theological seminaries with a curriculum slanted to fit the needs of a religious party. They produce party men. They exist primarily to promote what may be called a Church of Christ-ism. This explains why they must have only party men on their faculty. A person who is a liberal thinker would get in their way. Its relationship to a sect within discipledom necessitates that they be provincial, parochial, and sectarian in education.

In *all* wings of the great disciple brotherhood there are theological schools that train clergy after their own kind. Despite our historic plea for the priesthood of all believers we nonetheless have those institutions that serve as handmaidens to the clergy. In our struggle for the restoration of the ancient order we must continually question the place of such institutions. Once we make the church what it ought to be as God's institution for Christian Education we will then have no such distinction as clergy and laity. Every congregation will be a seminary and all God's people will be clergy. Let us abolish the laity by making all our people ministers.

Parochialism will end when partyism ends and not before.

WISDOM FROM WESLEY

Orthodoxy, or right opinion, is at best but a very slender part of religion, if it can be allowed to be any part at all. I will not quarrel with you about my opinion. Only see that your heart be right toward God, and that you know and love the Lord Jesus Christ; that you love your neighbor, and walk as your Master walked; and I desire no more. I am sick of opinions; I am weary to hear them. My soul loathes this frothy food. Give me solid and substantial religion; give me an humble, gentle love of God and man, a man full of mercy and good fruits.

For opinions and terms let us not destroy the work of God. Dost thou love and fear God? It is enough! I give thee the right hand of fellowship.

A FEIGNED FISCAL FIAT

By W. Carl Ketcherside

The modern religious system known as "The Church of Christ" claims to be a replica of the primitive ekklesia of God. The motto frequently voiced by its adherents is, "We speak where the Bible speaks, and remain silent where the Bible is silent." A careful scrutiny of the facts will reveal that both the claim and the motto are misleading. Actually, by the simple process of wresting some scriptural passages, and ignoring others, certain legalistic formulae have been developed, and these are dogmatically defined and arbitrarily asserted to be "the plan of God" in their respective spheres. Because of the sanctity of party traditions, these are expected to be received without quesion.

At some future date I may demonstrate that what is called "the plan of salvation" was never announced in its current form by the original heralds of the Messiah, and that somewhere along the line an extra "step" has even been inserted. I may also prove that the ekklesia of the firstborn ones had no official title, and most of the radio sermons on the subject "What Name Shall The Church Wear?" are as thin as the air over which they are broadcast. But in this article I will confine myself to an examination of what is referred to by many of my brethren as "God's plan of giving." Since this pertains to money, it will be of great interest to "The Church of Christ," as the raising and expenditure of funds is now one of the chief items of debate between the two most prominent non-instrument factions.

It is almost universally accepted that the contribution of money to the "church treasury" each first day of the week is a part of *the worship* of the church. In many tracts and periodicals "giving of our means" is listed among "the items of worship." It is well to remark that in the King James Version, the word "worship" is a translation of at least twelve different Greek terms, not one of which ever applies directly to what is done in a corporate sense on the Lord's Day. The expression "the worship" is not once found in the sacred oracles. Since the entire life of the early disciples was an expression of covenant relationship with God, it would have been difficult indeed to single out any specific act or expression to label "an item of

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worship" to the exclusion of other things. We think it would be especially difficult to prove that giving money each Lord's Day, regardless of need, was bound upon the believers by the envoys of the Christ.

To gain a proper perspective of the doctrine of "The Church of Christ" on this subject, I quote from an article by John Hardin, appearing in *Firm Foundation,* December 23, 1958, under the heading, "Financing the Lord's Work." This brother, under a sub-head "God's Plan," writes thus:

> It is the same old story of whether we believe God's way to be best, or not. The true Christian will allow God to instruct him in all his religious activities through His word. As in everything else, God has not left to our imagination how we should obtain the necessary finances to fulfill the obligations of the church. "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store . . ." This is the *"when"* of our church contribution. God authorizes no other time for our offering to be taken. The denominational practice of church officers knocking at the door of their members' houses to collect their money is *unscriptural.*
>
> If Christians think so little of the Lord's work that they will not fulfill the God-given instruction to assemble together (Heb. 10:25) upon the first day of each week and give their money then (1 Cor. 16:1, 2,) then all the money they give at other times and by other means is not counted unto them by God. God wants his instructions carried out in his own way.

This is typical of the reasoning in most "Church of Christ" periodicals. The writer places an interpretation upon 1 Corinthians 16:1, 2, and forthwith assumes that the interpretation is "God's way." "The true Christian" must accept this as the instruction of God, and thus will regard every other procedure as "a denominational practice" and "unscriptural." The interpretation becomes "the God-given instruction" and the interpreter arbitrarily affirms that "all the money they give at other times and by other means is not accounted to them by God." This is hardly remaining silent where the Bible is silent. In fact, it sounds as if the writer has an additional revelation, as well as a rather ill-advised interpretation. And while God may not have "left to our imagination" . . . "the *when* of our church contribution," it is possible that our brother has used his imagination on what God has left us. Just what is involved in 1 Corinthians 16:1-4?

The Background

The apostle Paul was always concerned with helping the needy. In the year 45, in company with Barnabas, he carried assistance from Antioch to Jerusalem, which had been hard hit by a famine in the days of Claudius Caesar. In the year 50 he returned to Jerusalem to help resolve the conflict over circumcision. A division was avoided by an agreement that Paul would carry the good news to the Gentiles who would not be required to be circumcised; while James, Peter, and John would carry the message to the Jews, who would be taught not to forsake Moses, and to continue to circumcise their children. The only request made by the "pillars" of the Jerusalem congregation was that Paul remember the poor. We have his own testimony that this he was "forward to do."

The community of saints at Corinth was probably planted in 52. In the spring of 57, Paul wrote them from Ephesus. Being concerned about maintaining a proper feeling among all of the congregations, and especially of confirming his love for the Jerusalem brethren, he proposed to raise "a certain contribution" (Rom. 15:26) among the Gentile congregations, which would then be taken to Jerusalem and used for relief of the poor saints. He was not certain that it would be accepted by the Jewish congregation, and requested others to strive together with him in prayer relative to this matter. He passed along the word about this fund-raising campaign to the Galatian congregations, and gave instructions regarding it in the closing portion of his letter to the Corinthians.

"The collection for the saints" (1 Cor. 16:1) was the "certain contribution" (Rom. 15:26). Upon the first day of every week, each one was requested to *lay by him in store,* as he had been prospered of God. The purpose of this was to avoid the necessity of each one having to go out and secure funds after arrival of the apostle. Each would have his offering ready to turn over to the ones designated by letter to carry it to Jerusalem. The apostle would accompany these chosen servants if it was considered necessary. Subsequent information shows that he did go with them and that he was thrown into prison after his arrival in Jerusalem.

1. There is no indication that the congregation had been taking up a contribution on each Lord's Day before this time. If this had been an *item of worship,* the instruction here given seems very strange indeed.

2. Paul planted the congregation at Corinth some five years before this. If a monetary contribution was essential as an *act of worship,* why did he not give them the order at first? Why did he allow them to continue five years with an incomplete "program of worship"?

3. There is no indication that Corinth continued to take up a collection every first day of the week after this. The money they laid aside on the basis of this injunction was to continue until Paul's arrival. At that time it was all transported to Jerusalem.

4. The "collection for the saints" here enjoined was a special contribution for a special purpose to meet a special need at a special time. When that need was met, this collection ceased.

But was this a *public* collection each first day of the week, performed as a corporate act by the congregation? The indication is that it was not. Rather, each member laid aside in his own home each Lord's Day the amount which he felt able to spare. When Paul came, all brought their little treasure accumulated by stockpiling, and turned it over to him and the approved brethren. So revolutionary is this idea, and so devastating to a lot of theories and discussions about "church treasuries" that one who even suggests such a thing must be prepared for an unpopular existence. However, since truth and not public acclaim is our goal, let us calmly investigate the matter, devoid of all prejudice and traditional partisan bias. The real question is simply one of correct interpretation. What is meant by the expression "lay by him in store"? The Greek for "by him" is *par enuto.* Just what does it mean?

I. Lexicons

1. *Liddell and Scott* in their lexicon based on the work of Franz Passow, which was in turn based on that of Johann Gottlob Schneider, cite a passage in Xenophon's Memorabilia 3.13.3 where the expression occurs, and which is rendered, "at his own house."

2. *Joseph Thayer* in his English translation of Grimm's Wilke's lexicon, says, "by him, that is, at his home."

3. *Arndt and Gingrich* in their lexicon based on the monumental work by Bauer, translate, "to put something aside."

4. *Green's Lexicon* gives the rendering, "with one's self, at his home."

5. *G. Abbott-Smith* in the Manual Greek Lexicon of the New Testament, simply says, "at his own home."

II. New Testament Versions

1. *John Wycliffe* (about A. D. 1380):

But of the gaderyngis of money that ben maad in to seyntis, as Y ordeynede in the chirchis of Galathia, so also do ye o dai of the wouke. Ech of you kepe at hym silf, kepynge that that plesith to him, that whanne Y come, the gaderyngis ben not maad.

2. *William Tyndale* (about A. D. 1534):

Of the gadderynge for the sayntes, as I have ordeyned in the congregacions of Galacia, even so do ye. Upon some sondaye let every one of you put a syde at home and laye up what soever he thinketh mete, that ther be no gaderinges when I come.

3. *The New Testament in English,* by Msgr. R. A. Knox:

And now about the collection that is being made for the saints; follow the plan which I have prescribed for the Galatian churches. Each of you should put aside, on the first day of the week, what he can afford to spare, and save it up, so that there may be no need for a collection at the time of my visit.

4. *Confraternity Version*

Now concerning the collection being made for the saints, as I have ordered the churches of Galatia, so do you also. On the first day of the week, let each one of you put aside at home and lay up whatsoever he has a mind to, so that the collections may not have to be made after I come.

5. *The New Testament—An American Translation,* by Edgar J. Goodspeed:

About the collection for God's people, I want you to do as I told the churches of Galatia to do. On the first day of every week each of you is to put aside and store up whatever he gains, so that money will not have to be collected after I come.

6. *The New Testament—A New Translation,* by James Moffat:

With regard to the collection for the saints, you must carry out the same arrangements as I made for the churches of Galatia. On the first day of the week, let each of you put aside a sum from his

weekly gains, so that the money may not have to be collected when I come.

7. *The New Testament—A New Translation in Plain English,* by C. K. Williams:

Now as to the collection for the people of God; you should do what I directed the churches of Galatia to do. On the first day of the week let each of you put aside and save something from his earnings; so that the money has not all to be collected when I come.

8. *Berkeley Version*:

Relative to the collection for the saints, you better do as I suggested to the churches of Galatia. As each week's first day comes around, let each of you personally set aside in proportion to what he has gained, so there may be no collecting when I arrive.

9. *Centenary Translation,* by Helen Barrett Montgomery:

Now concerning the offering for the saints, you also are to do as I directed the church of Galatia. On the first day of each week let each of you put aside something, keeping it in store as he may prosper, so that when I come there may be no collections going on.

10. *The Authentic Version,* by Hugh J. Schoenfield:

Now as regards the fund for the saints, follow the same arrangement as I have made with the communities of Galatia. The day after the sabbath let each of you put by savings as he has prospered, so that collections do not have to be made when I come.

11. *Revised Standard Version*:

Now concerning the contribution for the saints: as I directed the churches of Galatia, so you also are to do. On the first day of every week, each of you is to put something aside and store it up, as he may prosper, so that contributions need not be made when I come.

12. *The Emphasized Bible,* by Joseph Bryant Rotherham:

Now concerning the collection which is for the saints, just as I directed the assemblies of Galatia, so also do ye: Upon the first of the week let each one of you put by itself in store as he may be prospering, lest as soon as I come, then collections should be in progress.

1. Dean *Henry Alford,* in his Greek New Testament:

Let each of you lay up at home in store whatsoever he may by prosperity have acquired.

III. *Commentators*

2. Prin. *David Brown,* D. D., Free Church College, Aberdeen, Scotland, in The International Illustrated Commentary:

Note here that it is not a weekly offering at their meetings for public worship, but each one at his own home should lay by his own weekly contributions, to be handed in only at the last as one entire gift. The weekly offering at the church meetings was a subsequent modification of this, which soon became universal.

3. *W. F. Howard,* Prof. of New Testament Language and Literature, Handsworth Wesleyan Theological College, Birmingham, England, in The Abingdon Bible Commentary:

On that day each was to put aside at home something from his weekly earnings, forming a little hoard, so that there might be no hasty effort to raise funds on Paul's arrival.

4. *R. C. H. Lenski*:

Each member is to deposit with himself each Sunday the amount of his gift for the week and preserve it as a store or treasure, *thesaurizo.* The particle completes the idea of the main verb: "Let him lay by by treasuring up" . . . Each member is to keep the growing amount by him, *par eauto,* in his own home, and is not to deposit it with the church at once. The probable reason for his advice is the fact that at this early date churches supervised by Paul were not yet organized to the extent of having official treasurers who were duly appointed to take charge of congregational funds . . . Paul's purpose in ordering contributions from Sunday to Sunday is that, when he finally arrives in Corinth, the work may be entirely done. The plural *logiai* "collections" refers to the accumulations made by the individuals; each would have his *logia.* The present tense *ginontai* accords with this: the collections are not to proceed after Paul arrives. Then it will be necessary that each individual simply bring in his accumulation.

5. *G. G. Findley,* B. A., in Expositor's Greek New Testament:

Verse 2 refers to the rule previously laid down for Galatia; on every first day of the week let each of you by himself (at home)

6. *F. W. Grosheide,* Th. D., in The New International Commentary:

Upon the first day, i. e., on every Sunday. The reference is not to the church services but to a personal assignment which everyone had to perform. But the fact that Paul speaks of the first day of the week and calls that the day for the collection implies that Sunday was destined for the special service of the Lord. Paul trusts the Corinthians; he does not ask them to hand in their collection on a weekly basis, they are allowed to keep the collected money and thus little by little a sufficient amount will be saved up.

7. *Dr. Herman Olshausen,* in Biblical Commentary:

Certainly it may not be inferred from this passage that collections took place among the congregations on the Sabbath, for it was Paul's intention that each should make a suitable contribution at home.

8. *Arthur S. Way,* in The Letters of Saint Paul:

On the first day of the week, let each of you set apart a certain portion of his profits, forming a little hoard, so that the raising of the contributions may not be postponed till my actual arrival.

9. *F. Godet,* in Commentary on First Corinthians:

The words *by him,* denote an act done by each in his own house, and not, as some have thought, a gift bestowed in the church and known to the giver only.

10. *Marcus Dods,* D. D., in The First Epistle to the Corinthians:

It is expressly said that each was to lay "by him", that is, not in a public fund, but at home in his own purse—what he wished to give.

11. *The Pulpit Commentary*:

The Greek phrase implies that the laying up was to be done *at home,* but when the money was accumulated, it was doubtless brought to the assembly and handed over to the presbyters.

12. *Scott's Bible Commentary*:

Some are of opinion, that the sums, thus set apart, were brought to the treasury of the church at the time; but the words do not seem to admit of this interpretation; and if each separately laid by the sum which he purposed to give, the whole would be brought together at once, when necessary, without any trouble in soliciting contributions:

13. *John Peter Lange,* D. D., in Commentary on the Bible:

Par eauto, at home. The phrase is therefore conclusive against the prevailing opinion that the collection was taken up in the church. It was an individual and private affair.

14. *Comprehensive Bible Commentary*:

Some of the Greek fathers rightly observe here, that this advice was given for the poorer among them. They were to lay by, from week to week, and not bring into the common treasury, that by this means, their contributions might be easy to themselves, and yet grow into a fund for the relief of their brethren.

15. *Critical Commentary*:

Rather storing up whatever he may prosper in, that when I come no gatherings may take place: for then will be not the time for collecting, but for producing the sum of what has been week by week hoarded at home in profits from trade.

16. *Catholic Commentary on the Holy Scriptures*:

"First Day", i. e., Sunday. "With himself", by him, in his own keeping. It was not then to be handed in at Mass, apparently.

17. *D. D. Whedon,* in Commentary on the New Testament:

Lay by him in store—so keeping a little savings bank at home, and bringing the whole to the church when Paul arrives.

18. *Albert Barnes,* in Popular Family Commentary:

Let him lay up at home, treasuring up as he has been prospered. The Greek phrase "by himself," means, probably, the same as at home. Let him set it apart; let him designate a certain portion; let him do this by himself, when he is at home, when he can calmly look on the evidence of his prosperity . . . The phrase in Greek "treasuring up" may mean that each one was to put the part which he had designated into the common treasury. This interpretation seems to be demanded by the latter part of the verse. They were to lay it by, and to put it into the common treasury, that there might be no trouble of collecting when he should come. Or it may, perhaps, mean that they were individually to treasure it up, having designated in their own mind the sum which they could give, and have it in readiness when he should come.

IV. *Word Study Books*

1. *Critical and Exegetical Handbook* (Meyer):

Kata mion sabbaton "On each first day of the week." *Par eauto* "at home." *Par eauto titheto*—cannot refer to the laying of money in the assembly, "let him lay up in store at home whatever he succeeds in."

2. *Word Pictures in the New Testament* (A. T. Robertson):

Lay by him in store (par heautoi titheto thesaurizon) "By himself, in his home, treasuring it."

3. *Word Studies of the New Testament* (Marvin R. Vincent):

Lay by him in store. Literally, put by himself, treasuring. Put by at home.

V. *Dissenting Views*

1. *James Macknight,* D. D. in The Apostolical Epistles

The apostle's meaning is that every first day of the week each of the Corinthians was to separate, from the gains of the preceding week, such a sum as he could spare, and put it into the treasury; that there might be no occasion to make collections when the apostle came. By this method the Corinthians, without inconveniency, might bestow a greater gift, than if they had given it all at once. The common translation . . . viz., "lay by him in store," is inconsistent with the last part of the verse, "that there may be no gathering when I come" for according to that translation, the collections would still have been to make at the apostle's coming.

Putting in into the treasury. So *thesaurizo* may be translated. The apostle means the treasury of the Church, or some chest placed at the door of the church to receive their gifts. For although the Corinthians had separated a sum weekly for the saints, yet if they kept it in their own possession, the collections, as was observed in the preceding note, must still have been to make when the apostle came, contrary to his intention.

2. *Charles Hodge,* D. D. in Commentary on First Corinthians:

Every one was to lay by himself, i. e., most modern commentators say at home, *par eauto.* Compare *pros eauto* in Luke 24:12; see also John 20:10. The direction then is that every one should lay aside at home whatever he was able to give, thus treasuring up his contributions. To this interpretation it may be objected that the whole expression is thus obscure and awkward. "Let every one at home place, treasuring up, what he has to give." The words do not mean to lay by at home, but to lay by himself, i. e., let him take to himself what he means to give. What he has to do with it, or where he has to deposit it, is not expressed. The word *thesaurizo* means putting into the treasury, or hoarding up, and is perfectly consistent with the assumption that the place of deposit was some common treasury,

and not every man's own house. If Paul directed this money to be laid up *at home,* why was the first day of the week selected? It is evident that the first day must have offered some special facility for doing what was here enjoined. The only reason that can be assigned for requiring the thing to be done on the first day of the week, is, that on that day the Christians were accustomed to meet, and what each one laid aside from his weekly gains could be treasured up, i. e., put into the common treasury of the church.

The scholarly John Peter Lange, in his reply to the above, contained in a footnote on the same page, has this to say:

This is well argued in behalf of the solemn observance of the Lord's Day; but we can no more change the meaning of *par eauto* than we can parallel phrases in other languages. They are idiomatic expressions for "at home" and honestly require that we should so interpret. This is the rendering which even the ancient Syriac version gives it.

VI. *Ancient Testimony*

1. *John Chrysostom,* in his Forty-third Homily on First Corinthians:

He said not, Let him bring it into the church, lest they might feel ashamed because of the smallness of the sum; but having by gradual additions swelled his contribution, let him then produce it, when I come, but for the present lay it up, saith he, at home, and make thine house a church; thy little box a treasury. Become a guardian of sacred wealth, a self-ordained steward of the poor. The benevolent mind assigns thee to this priesthood.

Personal Conclusions

1. There is no scriptural ground for presenting money to a congregational treasurer each first day of the week as a corporate *act of worship.*

2. The primitive ekklesia of God met human needs at various times and in various ways. At Jerusalem, certain saints sold their real estate and personal property and laid the proceeds at the feet of the apostles who administered it daily according to individual needs. Later, the multitude of disciples selected seven servants to dispense the bounty. Funds contributed by Antioch to the poor in Judea were conveyed to the elders by chosen representatives. These funds were accumulated after report of a drouth, whereupon "the disciples determined, every man according to his ability, to send relief unto the brethren."

3. The collection which Paul authorized among the Gentile congregations, mentioned in 1 Corinthians 16:1, 2, was "a certain contribution" which "it pleased them of Macedonia and Achaia to make." There is no real evidence the money was ever placed in the hands of a middleman acting as a "church treasurer." Every cent of it was turned over to Paul and his companions to carry to Jerusalem, the only purpose for which the money was collected or accumulated by each person.

4. Those who traveled and labored in behalf of the cause of Christ were sometimes supported by the disciples acting in conjunction, or corporately; and at other times by individuals. They were "brought on their way by the church" (Acts 15:3), or by men like Gaius (3 John 6). We conclude that the expression "bring forward on their journey" refers, in both instances, to sharing in the expenses.

5. The idea that a gift of money made by all on the Lord's Day as a public exhibition of worship is "God's plan of giving" is sheer modern Church-of-Christism. It virtually precludes alms-giving, and seeks to channel all charity through the hands of men, who claim a right, once the money is turned over to them, to spend it as they see fit. This is "taxation without representation."

6. A congregation of saints may agree to bring their financial gifts and pool them for the common good on each Lord's Day. That is the privilege of the congregation, but such an arrangement should be regarded as one of mutual human judgment and convenience. To demand it arbitrarily and regard it as equivalent to the Lord's Supper as a corporate expression of worship is no credit to the scholarship of those who so regard it.

7. To announce that those who do not supinely submit to this system of having their money taken from them and often spent without their consent, will be in danger of hell fire, is popery in the first degree. To affirm that God will not accept the charitable gifts of His people at any other time and place, is presumption, pure and simple. In the primitive church preachers gathered money for the dispense the bounty. Funds conributed by Antioch to the poor in poor widows; in the modern church poor widows must gather it for the preachers. We are a long way from Jerusalem.

HOW TO THINK LOGICALLY

LEROY GARRETT

Man is by nature a question-asking animal. Thinking consists largely of asking questions and attempting to answer them. To be confronted with a problem should mean that one is forced to think reflectively for a solution. Man is unique in the animal world in that he is capable of ethical discrimination; he has aesthetic, creative, and imaginative powers that enable him to improve his lot continually. While animals can form only percepts, man can form concepts. Only man can communicate on the level of critical thought. The most intelligent animals cannot converse even to the point of saying so simple a statement as "So we are having coconut again today, eh?". But man's creativity finds expression in art, science, education, religion, philosophy, and literature.

In his *Crucial Issues in Philosophy* Daniel S. Robinson says that man has a primordial natural right to be wise. "The right to be wise implies the right to do independent and critical thinking on any problem or question that may arise." He goes on to argue that "Wisdom, then, may be said to begin with the exercise of one's capacity to do reflective or critical thinking." If we are to be wise we must learn to think correctly. Some logicians believe that man fears thought as he fears nothing else on earth.

The purpose of this chapter, therefore, is not merely to set forth principles of right thinking and to caution against logical fallacies, but also to encourage one to be fearless as a thinker. Emerson says that man had better beware when God turns a thinker loose in the world! Something happens in one's life when he is brave enough to think for himself and to break away from his narrow, bigoted past. Honest thinking is all too rare. Logic is as necessary as a bath and oftentimes just as rarely indulged in. If we are to live right we must think right. Aristotle was correct in insisting that morality is dependent first of all upon straight thinking. It is quite true that the main reason people do not live right is that they do not think right.

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If Bacon's aphorism is correct that "Reading maketh a full man, conversation a ready man, and writing an exact man," it follows that one can be neither full, ready, nor exact unless he knows how to think. Thinking is an art, requiring skill as exact as that required for golf, chess or sewing. So the first fallacy we must combat is the notion that correct thinking comes naturally. Logic is an art to be learned. There is a reason why Aristotle placed logic next to godliness. Our failure to be good conversationalists is due in part to our neglect of the rules of thinking. Much of the religious confusion could be avoided by an appeal to logic. Even the political and international misunderstandings grow out of our inability to make ourselves understood.

WHY WE DO NOT THINK CLEARLY

R. W. Jepson, the British logician, in his book on *Clear Thinking* gives three reasons for our failure to think clearly. Since these are basic to nearly all the reasons for illogical thinking we enumerate them here with a few attending comments of our own.

1. *Inadequate training in the use of words.*

Socrates thought of philosophy as "the pursuit of meanings," and as a teacher of the Greeks he sought to get his students to think about the meaning of the words they employed. He found that often the radical differences between antagonists in debate became insignificant once there was a clear understanding of the terms used. He emphasized *definition* as a key factor in getting an education. For generations the Greeks used such terms as justice, courage, wisdom, good, and evil, but their understanding of such terms was vague. For a lifetime they had used words without stopping to state precisely what they meant. Thus the great dialogues of Plato in which Socrates is the hero dealt largely with the science of words. It was then called rhetoric, the modern term being semantics.

Plato's *Republic,* one of his longest works, is an effort to define and illustrate the meaning of justice. One is learning to think clearly when he can come to terms with his own vocabulary. Not only does it clear up his own thinking, but it makes conversations more reasonable. Two men can be arguing about democracy to no profit, but once there is a call for a definition of the terms

used they will likely discover that they have been talking about two different things.

One rule is that a good thinker will be word conscious. He will form the habit of asking for an explanation of all vague terms. Even if he is listening to a formal talk and is unable to question the speaker, he will nonetheless "talk back" internally by an examination of the terminology employed.

2. *The tendency to succumb to irrational influences.*

Most of us are creatures of habit and impluse. We vote for a candidate because of the way we *feel* about him rather than from conclusions drawn from critical thought. So it is with the food we eat, the books we read, and the judgments we pass upon our fellows. Much of our conduct is irrational. It is human to give in to the irrational influences. Pride, vanity, desire for security, and the need for acceptance are some of the reasons for this. Critical thinking will change one's life. Sometimes it separates one from his former associates and subjects him to scornful denunciation. As one discovers new truths through courageous thinking he soon learns to his dismay that most people resent excellence. He will be criticized for getting ahead. Either he is an egghead or education has ruined him. He will find that even people who claim to be friends of progress and comrades in the search for truth will often be anti-intellectual in spirit and lovers of mediocrity. We must face the hard fact that it is difficult to stand alone. It is so difficult that most people are afraid to think. After all, it is so often the case that if one *thinks* he must also *starve!*

It is this predicament that P. A. Sorokin describes in *The Crisis of Our Age* when he points to the artist as one who cannot be truly creative in our sensate culture because he is forced to satisfy customers who are more interested in being amused than in being challenged to think.

> If a contemporary artist does not wish to starve, he cannot create eternal values, independent of the fads and fancies of the moment. He is necessarily a slave of market demands, "manufacturing" his commodities in response to these demands. Such an atmosphere is highly unfavorable to the creation of authentic and permanent values.

Sorokin believes that our way of life has become so vain that the creative arts are aimed almost exclusively at utility, relaxation,

diversion, amusement, stimulation of jaded nerves or sexual excitation. The labor of one's hands and heart, therefore, is often divorced from truly cultural values and instead of elevating society it sinks to the level of the common herd. Human thought is thus prostituted as a commercial amusement commodity that is controlled by the fashion of the moment. Religious and moral values are disregarded because they are rarely as amusing and entertaining as wine, women and song.

It is easier to teach people to reason correctly in the physical sciences than in the social sciences. This is because of the tendency to yield to irrational influences. We have few prejudices in the fields of mathematics, biology, chemistry, and physics. But in such areas as education, sociology, religion, politics, and psychology the story is different for here are prejudices and passions are involved. The biologist will have no difficulty in setting forth the theory of photosynthesis, for he is not touching upon any biases of the social group. But let him deal with some of the implications of the theory of evolution and the situation will be different, because he then gets into an area where religious presuppositions make it very difficult for some students to be as objective as they were when they studied photosynthesis. A group of students make it fine in a study of trigonometry insofar as objectivity is concerned, but when they study birth control or political parties in a sociology class the approach may be less objective.

One goal, therefore, should be to develop those habits of clear thinking that will enable us to be as dispassionate when we discuss religion and politics as when we talk about neutrons and electrons, or as much so as is humanly possible. It is fear or uncertainty that causes one to become impassioned when certain questions are raised concerning a Roman Catholic being elected president of the United States.

3. *The inability to grasp the essential structure of an argument.*

The first weakness to overcome is the inability to distinguish between an *argument* on the one hand and *exposition* on the other. It is not right to conclude that people are in an argument just because they are having a disagreement. They could fuss around with each other all day and never make an argument. Look at the following for example:

> It is obvious that the Administration is weary and incompetent. Anyone can see the extent of its inefficiencies. No one can doubt that it is corrupt, tired, staggering, and ready to collapse.

Here we have a series of statements that may be called exposition, but they do not form an argument.

It is not uncommon for a man to make a lengthy speech in behalf of some worthy (or unworthy) cause and yet never make an argument. If we learn to think correctly we must be able to recognize an argument when we see one, and on the other hand we must be able to expose some discourse as mere exposition rather than argumentation. *An argument is discourse that contains at least two statements, one of which is asserted to be a reason for the other.* The example given above does not do that, but if there were other statements giving a *reason* for the assertions it would then be an argument. Even when discourse forms an argument it does not mean that the reason or reasons given are sound. So we have valid and invalid arguments, a differentiation that involves us in the *structure* of an argument. But the first task is to be able to see the argument; then comes the testing process that determines its validity.

It is not correct to refer to an argument as true or false. The statements that make up the argument are true or false, but the argument itself is valid or invalid. There is no such thing as a *false* argument. Only *statements* are true or false. It is important to keep in mind that all the statements in an argument can be true and yet the argument be invalid; and all the statements can be false and yet the argument be valid! The reason for this is that *truth* has to do with the relationship between what is said and the real world outside the argument, while *validity* has to do with the structure of the argument, its premises and conclusion.

It is hard for some people to believe that all the statements in an argument can be true and yet the argument be invalid. Suppose I wish to prove that rain is water, and so I argue: *Rain freezes and so does water, therefore rain is water.* All the statements are true, but the argument is fallacious. Or it may be that the premises (statements in the argument) are false and yet the argument valid, such as: *All lobsters are dogs; all poodles are lobsters; therefore all poodles are dogs.* Certainly lobsters are not dogs and poodles are not lobsters. Yet the conclusion is true and the argument valid!

The point in all this is that we have *two* ways to examine an argument. If it is a good argument it must be valid and its statements must be true. It is true that rain is water, but the above argument does not prove it, even though its statements are all true. The argument about the lobsters is *valid* because it is structurally sound, so in this case the attack must be made upon the falsity of the statements. So when I look at an argument I should ask myself two questions: *Are the statements true? Is the argument valid (structurally sound)?* The argument must pass *both* these tests to be a sound argument.

It would be necessary to take a lengthy course in logic for one to understand fully why an argument is valid or invalid, but we can include here two rules that will be helpful in studying the structure of an argument.

(1) *Get to the point of the argument by looking for the logical indicators.*

When one knows that he is faced with an argument and not merely exposition, his next step is to determine the point of the argument. Look for the conclusion first of all. To do this it is necessary to distinguish between statements that are reasons and statements that are supported by reasons. Any statement that is supported by reasons is the conclusion. The clues to watch for are the logical indicators— such terms as *therefore, so, because, for, in view of, leads me to believe that, proves that, indicates that, consequently, you see that, etc.*

Think of these logical indicators as flashing red lights. When a man says *therefore* or *so* or some such term you have your clue as to what conclusion he is drawing from the reasons he has given.

(2) *Break the argument down so that you can see if there is relevance between the statements and the conclusion.*

If I argue that a man will not make a good policeman because of the way he parts his hair, you would have the right to question the relevance between the conclusion and the reason. If one contends that a certain candidate should not be elected president of the United States because he is a Roman Catholic, it is only right that he should show the relevance between the conclusion and the reason.

Sometime the relevance is there but not apparent. It could be argued that what a man believes is relevant to his fitness to be president. But it is this *connection* that makes an argument valid. If the relevance cannot be established between the reason and the conclusion, the argument is worthless.

A friend of mine contends that he can "witch" water and thus find the best place to dig a well. He assures me that by taking a forked stick and walking over the ground to be witched with the stick held parallel to the ground, the stick will be pulled toward the ground at the point where there is water. He tells me that the pull is sometime so strong that he cannot hold the stick in its place. Another man who believes this asserts that dark-complected people are the only ones that can "witch" for water successfully. Whether good or bad, this is an argument. But I question its soundness because I can see no relevance between the forked stick and the water vein—and certainly none between the complexion of skin and the ability to find sites for wells.

But the logician must remember that he can be fooled on this matter of relevance. Lionel Ruby in *The Art of Making Sense* asks this question: If a historian is investigating the causes of the downfall of the Roman Empire, should he note the building of the Great Wall of China? He shows that while there is no apparent relevance between the Wall and the fall of the Empire, history proves that there is indeed a connection. The Huns moved against China and were thwarted by the Wall, so they turned to the West and finally contributed mightily to the fall of the Empire. So validity is dependent upon relevance. To be conscious of this is a basic principle of critical thinking.

When one can recognize an argument, distinguish between its statements and conclusion, and then examine the relevance between these parts, he is learning to think logically. Add to this an understanding of the terms used and the ability to handle all subjects without passion and prejudice and you have the essentials of being a critical thinker.

Mistakes to Avoid: A Study of Fallacies

Most tough disciplines involve training in what not to do, for it is oftentimes more rewarding to warn against the obstacles

than it is to lay down abstract principles. In this section we will learn how to think correctly by looking at the mistakes to be avoided.

1. *The Fallacy of Special Pleading.*

In his book on *Practical Logic* Monroe C. Beardsley identifies this fallacy as existing "when a person, in a dispute, attacks his opponent's position on the basis of a general principle that applies equally well against his *own* position." His illustration is of the politician who proposes his own bill for relieving the housing shortage, but then argues *against* another bill on the ground that "nothing can be done about the problem."

As is true throughout logic there is a moral issue here, for special pleading is a form of dishonesty. To be fair we must apply the same rules to ourselves that we apply to others. We all want to be an exception to the rule. There is a religious denomination in America that shows such concern for the colored races of Africa that they send missionaries to educate them, and yet in their own colleges in this country they do not permit Negroes to matriculate. If the principle upon which they act in their African work were applied to their work at home, then they would be obligated to educate Negroes in America as well as those in Africa.

The problem here is getting the principle out in the open so that one can see that it applies to himself as well as the other person. The bard of Scotland warned us that it is difficult to see ourselves as others see us. If religious persecution is wrong, it is just as wrong when the Protestants do it as when the Roman Catholics do it. If ignorance is an argument against being allowed to vote, then it applies to whites as well as Negroes.

2. *The Fallacy of Argumentum ad Hominem.*

Literally this means "an argument directed to the man." It seeks to turn attention from the argument to the person who is making it. If I cannot meet a man's argument by evidence to the contrary, I may, if I am dishonest, attack the man instead of the argument. Lionel Ruby cites a good illustration of this by way of Schopenhauer's view of women. In his *Essay on Women* the German philosopher argues that women are interested only in acquiring husbands and to this end they develop their real interests: in cosmetics, in clothing, and in jewelry to the exclusion of all higher

interests. Schopenhauer further asserts that women are undersized, narrow-shouldered, broad-hipped and short-legged. They have no real interest in anything except becoming sexually attractive to men and any supposed interest on their part in poetry, music, or art is but a mockery. On and on he goes in his tirade against women.

The point is this: How do women react to these remarks? Usually they will attack the philosopher as having a warped view of life and especially of sex, and of being a failure in his own efforts of romance. Few women will take his remarks and analyze them critically. Is it true that women are short-legged? Is there evidence that women are anti-cultural and interested only in being sexually attractive? One commits the fallacy of *argumentum ad hominem* when he ignores the argument and attacks the man who made it. Even if a man is a horse thief he may still make a sound argument.

This is probably the most common of all the fallacies and one of the most difficult to expose. It can be very subtle. One committs this fallacy, for example, when he labors to prove his opponent inconsistent. Suppose John argues that it is wrong to take life and that Bob replies by saying, "But you think it is right to kill animals for food!" Bob violates the law of reason by ignoring the real issue and turning to John's inconsistency. John may well be wrong in not thinking of killing animals as also evil, and this is all Bob could hope to prove. The issue is whether the taking of life is evil. What John may believe that would appear contradictory to that proposition is beside the point. Leave John out of it and deal with the argument.

3. *The Fallacy of Begging the Question.*

This fallacy is sometime called *arguing in a circle.* It is guilty of assuming the thing to be proved. This is done by repeating in the conclusion what has already been assumed in one of the premises. For example, one says that Mohammed is divinely inspired, and when asked why, replies that the Koran says he is. "But how do you know the Koran is inspired," he is asked. He answers, "Because it was written by Mohammed who is divine." In substance this is arguing that Mohammed is divinely inspired because he is divinely inspired!

You sometime hear it said that no educated man believes in the devil. You may answer by pointing to a friend of yours who is a college graduate as one who does indeed believe in the devil. "Ah, that guy isn't educated, for if he were he would not be so superstitious as to believe in the devil," is the reply. This form of begging the question is called "argument by definition" because it assumes the thing to be proved in the way the terms are used. If I say, "There are no hypocrites in the church," and then you say, "How wrong you are, for there is ole Jack Hardtack, the biggest hypocrite in town, in the church." I reply, "That can't be true, for God accepts no one as a true church member unless he is sincere." I beg the question by using "church" to mean an institution that no one can enter who is not sincere, while the term is usually understood to refer to something most anyone can belong to on his own volition, sincere or otherwise.

I recall many arguments with some of my Southern Baptist friends on the impossibility of apostasy or perseverance of saints. They would argue adamantly that a child of God cannot fall from grace. I would respond by pointing to several instances in the scriptures where saints did apostatize. My opponents would invariably contend that the cases I cited were not truly saved people but only superficial believers. On and on we would go with no possible chance of getting together, for regardless of what case I might present as an example of falling from grace, they would claim the person was not truly saved to start with. This is "argument by definition" in that it defines a child of God or a saint as one who cannot fall from grace. If one falls, then he is not a child of God. It begs the question in that it assumes the thing to be proved. In such a situation the only alternative is to seek an understanding of the terms employed.

Loaded terms are question-begging devices. When an ad reads, "All thinking men are agreed that . . . " or "Every schoolboy knows . . . " or "It is beyond dispute that . . . ", it is a basic assumption that is in need of proof. Suppose it is true that "five New York doctors" say so and so? Just what does this prove? Such terms as *true, sound, good, loyal* and *real* are often "loaded" with unproven assumptions. A "real politician" is so often the man who

is on our side. "A loyal preacher" is one who walks according to our own party standards.

Then there are interrogative forms of question-begging, the most famous of which is, "Have you quit beating your wife?" The Bible contains them: "Can anything good come out of Nazareth?", "What would this babbler say?" and "Is it right to pay tribute to Caesar or not?"

4. *The Fallacy of Black or White.*

This is the error of supposing a question has but two sides, that it must be black or white, ignoring the possibility of there being varying shades of gray. John and Mary divorce. Some say it is all John's fault, others that it is all Mary's fault. Both views could be wrong. It could be the peculiar circumstance of their religion, education, health, finances or family background. Or it could be that *both* are to blame. Man's mind tends to think in opposites. He must train himself to do "in-between" thinking. Few things are wholly good or bad. To be able to see the gray between black and white is a mark of maturity. Superficial thinkers who seek security above all else dislike the uncertainty of grayishness. If they can be white, completely right and secure, while their opponents are black, completely wrong and insecure, then their little lives are happier.

5. *The Fallacy of Equivocation.*

When in the course of an argument a person uses a term to mean one thing at first, and then changes the meaning of the term in such a way that the conclusion seems to follow when it does not, he is equivocating. This fallacy is more commonly called *quibbling.* Here is an example:

"Man is the highest being on the evolutionary ladder, according to biology. That's why women are inferior—because they are not men." *Man* is first used generically, meaning the human race; then as the discourse continues the same term is restricted to the male sex. In so simple an expression as "Business is business" or "Boys will be boys" there is the fallacy of equivocation. Business can mean *buying and selling* and even *cut-throat competition,* but one equivocates when he makes a switch in meaning unjustifiably. *Boys* can refer to normal male children or to brats, but one equivocates if he uses the term both ways in the same context. Another

example, borrowed from Monroe Beardsley's book on Logic, is especially interesting:

> It is certainly not *impartial* to take sides in a dispute. Yet the Commission decided in favor of the company, and fined the union. How can it claim to be *impartial?* And how can we respect a biased judge?

The argument is that the Commission is not impartial, but in the course of the argument the term changes its meaning. First it is used to mean one who refrains from judgment, which is an odd meaning. Then *impartial* is used to mean *making a fair judgment,* which is more normal. The way to handle this fallacy is to notice the change in meaning and then mark each distinct meaning with a distinct term. For example take this equivocation: "Being blind, he could not *see;* therefore, he could not *see* my point." When you note the switch of meaning and mark each meaning with a distinct term, you will have: "Being blind, he had no eyesight; therefore he could not comprehend my point." By this device the equivocation becomes obvious and the argument is exposed as ridiculous.

6. *The Fallacy of the Single Factor.*

This is the fallacy of failing to consider all the facts. It is akin to the fallacy of black or white in that it is too confined in its area of consideration. It is an error to attribute to an incident or a result a single factor as the reason or cause when there may be other factors involved. If I say, "Truman won the 1948 presidential election because of Dewey's 'me too' speeches," I may be wrong even when right. That is, it may be true that Dewey's "me too" speeches was one of the reasons, and yet I am wrong in not considering the other factors which may exist. "The Red Sox finished in fourth place because Ted Williams was out of the lineup." Williams' absence was no doubt one reason, but were there not other reasons? Watch this fallacy! Most of us commit it daily.

7. *The Fallacy of False Cause.*

We commit this fallacy whenever we argue that since a certain event was preceded by another event, the preceding event was threfore the cause of it. A black cat runs in front of the car. At the next crossing there is an accident. Therefore, the black cat caused the accident. A is followed by B, therefore A is the cause of B. A man goes away to Harvard and comes home a liberal.

Therefore, Harvard caused it. When A is followed by B, A *may* be the cause, or one of the causes, but it *may* not be. A man walks home in the rain and the next day he comes down with a cold. It *may* have been caused by his contact with diseased people on the elevator at the office building some days before.

8. *The Fallacy of Appeal to Revered Authority.*

This is more delicate to handle since it is often justifiable to appeal to authorities. Part of scholarly research is to discover what great thinkers have said. But something is wrong when an argument depends wholly upon the revered reputations of those who have believed it. The theory of transmutation of species is a case in point. If there is a great array of big names in science who believe the theory, this point alone should cause one to give the idea his most careful consideration, and yet this *alone* does not prove it. Even scientists can be wrong. If one finds himself overwhelmed by the world of scholarship, he should be very cautious indeed in arguing to the contrary. Yet he may be right and the scholars wrong. It *has* happened. So perhaps we can think of this fallacy as the failure to keep the authorities in their proper place. We should always reserve the right to re-open the issues that the scholars think they have settled.

Another form of this error is to suppose that the past is canonized, that things were better "in the good old days" than they are now. One man contends that watermelons were bigger and better when he was a boy than they are now. "A kid today doesn't know what a sweet melon tastes like," he says.

9. *The Fallacy of False Generalization.*

It is fallacious to argue from a general rule to a special case, or from a special case to a general rule, and to fail to consider the special circumstances which may change the applicability of a general rule in a given case. Just because a vacation in Florida is ideal for most people it does not mean that it is ideal for the Murphy family. The circumstances may be different in their case. The meat that is so good for most people may be poison to some. A college education is just the thing for many young people, but it may prove injurious to some.

Washington, D. C. may have been able to handle the integration problem with a minimum of difficulty, but this does not mean

that Mobile can. Democracy may be the very best form of government for the United States, but it may not be for Japan.

This fallacy centers in the failure to judge each person and each situation in the light of the special circumstances and differences. It is an error to label and categorize people arbitrarily. A man is not big and tall just because he comes from Texas, nor is he a segregationist because he lives in Mississippi. A man may be a Presbyterian without believing everything in the Westminister Confession, or he may be a Roman Catholic and still believe in birth control.

10. *The Fallacy of Irrelevant Conclusion.*

This common fallacy occurs whenever we advance as an argument something that has nothing to do with the point at issue. The issue of anarchy was irrelevant to the charge of murder in the case of Sacco and Vanzetti. If one argues that the American League has better ball players than the National because it is wealthier, he commits this fallacy.

If you make an argument for a pension for the aged, and I respond by showing that it is to your advantage to so argue since you have elderly parents, I am violating the law of reason, because whether your parents would or would not benefit from the pension is irrelevant to the argument you have made. I should deal with your argument and leave your parents out of it.

One can see that this fallacy is closely related to the fallacy of *argumentum ad hominem* and to the question of relevance, both of which we have considered.

These ten fallacies are only representative of the many departures from the rule of reason.

Conclusion

One wise thing said about our subject is that "Logic, like whiskey, loses its beneficial effect when taken in too large doses." So perhaps we have covered enough for a first lesson. This chapter is only suggestive of what is involved in a study of critical thinking. If you should be encouraged to do more work in Logic, I would suggest that you start by reading *The Art of Making Sense* by Lionel Ruby (Keystone Books, J. B. Lippincott, Philadelphia, $1.95) which may be ordered from the publication office of this quarterly.

THE MEANING OF REVERENCE

Robert Meyers

Someone tells of the request of some African natives that a missionary come to their village so that they might learn of the white man's God. The trip was much delayed, but when the missionary finally arrived on a Sunday morning he found the village completely deserted. As he walked on into the middle of the circle of mud and straw huts he wondered if a pestilence or a raid wiped out the whole community. Then, to his amazement, he found the whole village gathered in one spot, quietly waiting for him. The black people stood in reverent silence, lifting their hands in a mute petition to a God in the sky whom they did not know.

Ignorance and superstition are here, but there is also a reverence and awe that seems astonishingly lovely when we compare it with what we often find in more enlightened religious gatherings. We are often much too *comfortable* in the house where worship takes place. Relaxed and casual, we let our minds sprawl at ease while the events of the service unroll before us. Whether participants or mere spectators, we are not awed, we do not have "a mixed feeling of reverence, fear and wonder, caused by something majestic and sublime."

All of us have had friends from other religious environments who come to visit our church meetings and are startled at the easy, chatty approach to God. They are sometimes cool to our doctrinal pleas because of their astonishment at our casual devotions. Some notice this more than others, of course, since people vary widely in their sensitivity to moods and surroundings. But there is enough sentiment against this defect to give us pause.

The author of *Hebrews* says in the latter part of 12:28 that we should "offer to God acceptable worship, with reverence and awe." If awe is a profound respect inspired by greatness, and reverence is a feeling of deep respect mingled with love for something one holds sacred or inviolable, can we say that we really follow the writer's exhortation?

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Awe, according to dictionaries, has an "immobilizing effect" upon people who are under the spell of the feeling. In view of this, try to recall the shuffling movements that run through many of our services like musical themes. How many in houses where we worship are immobilized in their awe at the magnitude of what is transpiring?

The truth is that we stroll into the building loose and relaxed in mind and body, carrying on the same glib talk of social and business events which had been occupying us outside. In the aisles or on the seats, before the first act of worship is announced, we plan an expansion of the store or joke about the prowess of last week's fishing partner.

When the song is announced, we turn good-humoredly to find the number, wondering idly what it will be. In general, we do not sing nearly so well together as we might because we are unwilling to make the sustained effort required for real improvement. We do not care to hear much talk of what is good and bad poetry in the hymns, nor are we seriously concerned to understand the difference between music that is reverent in nature and that which is too jazzy to be offered to any deity except the gaudy Jukebox.

Someone leads us in public prayer and he, too, is relaxed and easy before his God. Without awe, confident and smooth, he says his say. He appears to be unaware of standing upon holy ground.

It is necessary that worship be carried on in ordely fashion, but sometimes this is so interpreted that ritual becomes unbearably efficient. The communion time, especially, has often been robbed of loveliness and dignity because of our practical attitude toward it. The professional techniques we adopt for preparing the communion meal, for passing it out among the partakers, and for getting all the containers, neatly back together again, are sometimes so much like a business enterprise that we cannot help but notice it. I am convinced that an aura of genuine reverence can surround this ceremony if we plan for that atmosphere as carefully as we decide who shall wash the glasses and how many bearers shall occupy the outside aisles. I do not want the ceremony to be crude

in any way, but I cannot bear that the mystery of the communion time should be lost in practical efficiency.

People who can find anything at all good in religions other than their own are often impressed by the solemnity and majesty of the Catholic service, or by the awe and reverence expressed in some Mohammedan customs. It may be the vastness of space in the cathedral, or it may be the humility with which the Mohammedan puts off his shoes before entering upon what he believes is holy ground. In either case, the Protestant sometimes feels regret at the loss of such feelings of awe and reverence in the religion which nourished him.

Those to whom religion is primarily a matter of doing certain things and only very slightly a matter of feeling in certain ways will not be much affected by these comments. There are undoubtedly those who are incapable of comprehending why others are helped to worship God simply because the light of the prosaic world outside is stained through soft colors and falls into a hushed room. These are the unfortunate ones who are able to sing a hallelujah hymn to God with no more excitement or exaltation than if they were saying "good morning" to their fellow patrons of the office elevator.

It may be that when we, as Protestants, turned against what we believed to be an unbalanced emphasis upon mystery and awe, we went a bit too far. We sought a plainness so extreme that in some cases it became ugliness. We properly insisted that church buildings should not be proudly expensive, but we forgot that the house should be put together with a view to helping its occupants feel the presence of God. And above all else, we went to extremes in making our worship sermon-centered, so that all other elements of our assembly became peripheral. We were often content to go away thinking about what the preacher had *said* rather than about the motivating potential in what we *felt.*

These are but some evidences of our casualness. They suggest that we have come a long way from the spirit which could respond to this adjuration: "Put off thy shoes from off thy feet; for the place whereon thou standest is holy ground." (Exodus 3:5) Some of us, products of a particular religious tradition, may never have felt the wonder in the heart and voice of the bluff fisherman who

said, "Depart from me; for I am a sinful man, O Lord." (Luke 5:8).

Reverence was a central part of the Jewish religious experience. "Thus says the Lord: 'Heaven is my throne and the earth is my footstool; what is the house which you would build for me, and what is the place of my rest? But this is the man to whom I will look, he that is humble and contrite in spirit and trembles at my word.' " In his temple, the Jew tried to realize God's presence even while he knew that God was too great for any building. He knew that God filled the world and that He demanded of His children a reverent response. This chain of thought hushed the casual babbler, laid an admonishing finger upon the lips, stirred the soul of the worshipper to its depths and prepared men to receive the thoughts of God and the grace of God.

The same feelings were a part of Christianity, as dozens of familiar incidents and sayings remind us. Perhaps since Christ has talked with us of the fatherhood of God, we do not think of Him as being quite so remote. But even Christ, with all his feeling of intimacy with God, hinted at times that it was a majestic will which he obeyed without question and that none, after all, was good but God.

It is this feeling that is missing so often among us. It may be that we have been too sure that we possess in all its fullness THE TRUTH, and that no others apprehend it so perfectly as ourselves. This attitude would keep us from being reverent and full of awe, since complacent certainty inevitably leads to a feeling of equality with God and of easy carelessness in His presence.

J. Edgar Park defines reverence as "the response of body and soul to lofty mysteries, deeply felt and only partially understood." These are thoughtful words and they indict many of us who have grown up among brethren who espouse the Restoration plea. All too often we remember church as a social gathering at which people test their vocal cords, look over their neighbors, and manage to get through the sermon by seeing into what devious paths of thought some chance remark of the preacher's may lead them.

It may even be true that our immersion in democratic ideals is partially responsible. We have pulled our Deity down, too, and made Him a familiar friend. Unabashed before our country's leaders,

we are unabashed before our God. The whole relationship is cheapened when we lose that "thrill of awe" which Goethe has his Faust say is "man's best quality."

It would be a tragic irony if we, who insist so carefully upon proper worship, were to find ourselves blocking the channel of God's grace because we fail to worship him with that acceptable measure of reverence and awe which Hebrews 12:28 demands.

THE MINISTER AND CHRISTIAN UNITY

Since the Lund Conference on Faith and Order in 1952, it has become the feeling of some that the minister is the center of the deepest differences. Who is a minister? Who can baptize and serve the Holy Communion, and conduct the worship of the church, and preach from the pulpit? The Disciples of Christ would say, "Anyone who has confessed his faith in Jesus Christ, has been baptized, and is in fellowship with the church."

The demand of the Disciples for well-trained ministers in schools of high standing brings respect and dignity to the office of the ministry. It does not change the relationship of the minister to the other members in a theological sense. The elders regularly serve the Lord's Supper, and many an elder has performed baptisms, especially in earlier days. A host of members have led worship service, and the pulpit is not "consecrated" to the use of particular persons. We have sometimes spoken of the minister as a "preaching elder" to emphasize the belief that he does not belong to a separate "order." It is very difficult to make this view clear in ecumenical circles, and it does not always appear in a list of separate concepts of the ministry.

—Howard Elmo Short in *Christian Unity is Our Business*

What is the position of the people whom we ordinarily regard as ministers? Are they just laymen who have lost their amateur status? Are they specially proficient laymen employed to do what the other members of the congregation are too lazy or too incompetent to do for themselves? Or do they, after all, constitute an "Order" within the Church?

—T. W. Manson in *Ministry and Priesthood: Christ's and Ours*

THE BUSINESS OF LIFE

Clint Evans

Do you have any of the characteristics of Sir Galahad? The attribute we remember him for was his eternal quest. In this continual quest many of us resemble him. I do not mean that we are searching for some mythical grail that possesses unusual and strange properties, rather that we are searching, searching. We are searching for the real, the genuine "business of life," a personal mission. Many say this relatedness is what American culture lacks.

Life's Relatedness

A mentally healthy person is productive. He has a quality of spontaneity in work and in social relations that we recognize as creative. This creative state is largely dependent upon attitude. A productive attitude is a quality of relatedness to self, to others, and to God.

Christ came to set before man this relatedness in its just extent, enforced by all the sanctions of a divine authority, and by the most powerful motives. This relatedness is beautifully exemplified in his own sacred life and practice. The apostle Paul expresses these relations to ourselves, our neighbors, and to God, by our living "soberly, righteously, and godly, in this present world." Tit. 2:12.

If we are to find this relatedness which we seek, we must realize that no man in any society lives for himself or dies for himself. Others providentially have lived, and do live, for him. Therefore, both religiously and morally he is obligated to live for others, or to make his life profitable to them. We are all mutually involved in and dependent upon one another in this great drama of life. We, as people, constitute society, and society is the measure of the environmental force in our lives. I mean, that if a man lives in a highly moral, religious, and zealous society it will constitute a tremendous force in his life. This helps to demonstrate our responsibility to one another. It is mind alone that polishes mind, an educated mind that educates mind. Hence, we owe it, not only to ourself and to God, but to one another to do the most with the talents we have.

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Only in doing this can we fulfill our obligations to self and to God.

I think what we are trying to say has been better said by Matthew Arnold when paralleling Joseph Butler and Thomas Gray. To the question why Gray, possessed as he undoubtedly was of the true poetic faculty, produced so little poetry, he gives this answer:

> Gray, a born poet, fell upon an age of prose. He fell upon an age whose task was such as to call forth in general men's powers of understanding, wit and cleverness, rather than their deepest powers of mind and soul . . . Gray, with the qualities of mind and soul of a genuine poet, was isolated in his century. Maintaining and fortifying them by lofty studies, he yet could not fully educe and enjoy them; the want of genial atmosphere, the failure of sympathy in his contemporaries, were too great. The same thing is to be said of his great contemporary, Butler, the author of the *Analogy*. In the sphere of religion, which touches that of poetry, Butler was impelled by the endowment of his nature to strive for a profound and adequate conception of religious things which was not pursued by his contemporaries, and which, at that time and in that atmosphere of mind, was not fully attainable . . . A sort of spiritual east wind was at that time blowing; neither Butler nor Gray could flower.

If we, as we constitute society, have this profound influence upon the productivity of one another, doesn't it stress the necessity for magnanimity, creativeness, and transcendence on our part? Just as surely as "evil companions corrupt good manners" walking among the concerned will polish them. We should strive to develop Christian attributes because of our influence on others—and in turn, their influence upon us. The man who is long-suffering toward those with whom he differs is not especially charitable, because he is serving himself also. He is helping to create the atmosphere necessary for full development. This is needful if we are to work through the maze of confusion, ill-will, and sectism that plagues our age. We must make full use of our time and talent if the prayer of our Lord for the unity of all believers is to be realized. (John 17:20-23)

The Stuff of Life

As we think of our responsibilities and mutual dependency upon one another, and the necessity of personal development that might be instrumental in developing those around us, the absolute misuse of "time," the stuff of life, stands out in our mind. This misuse is brought about by a negative philosophy that keeps many of us from the "business of life."

It is laid down as a principle among many of us, that there can be no enjoyment of life without diversion. This is now carried to excess. Pleasure seems to be the great object in life which has taken the place of every other. The mistake is very unfortunate because it is permeating the body of the Lord's disciples. They are being debilitated at a time every soldier is direly needed. The error of this philosophy can be shown by demonstrating that there is no enjoyment of life without work. That industry is the business of life.

Words often contain a witness for great moral truth. God has impressed such a seal of truth upon language, that men are continually uttering deeper things than they know. They assert mighty principles, against themselves, in words that to them seem nothing more than the current coin of society.

We will look at some of the words that signify play and see if they teach any moral truth. Those commonly used are, relaxation, diversion, amusement, and recreation. The idea of relaxation is taken from a bow, which must be unbent when it is not wanted, to keep up its spring. Diversion signifies the turning aside from the main purpose of a journey to see something curious and out of the way. Amusement is the occasional forsaking of the Muses, when a student lays aside his books. Recreation is the refreshing of the spirits when they are exhausted with labor, so that they may be ready in due time to resume it again. Therefore, the idle man, who has no work, can have no play. How can he be relaxed, who is never bent to the task? How can he turn out of the road, who is never in it? How can he leave the Muses, who is never with them? How can he refresh himself, who is never exhausted with business?

When diversion becomes the "business of life" its true nature is changed. All rest presupposes labor, and the bed is refreshing to a weary man. However, a man confined to his bed is miserable and longs to be out of it. He that has no variety can have no enjoyment. He is sickened with pleasure, and, in the better hours of reflection, would find refuge in labor itself. The most miserable person in the world is one who has nothing to do but find a new way of doing nothing. This blessing goes along with every useful employment, it keeps a man upon good terms with himself, and consequently in good spirits, and in a capacity of pleasing, and being pleased with

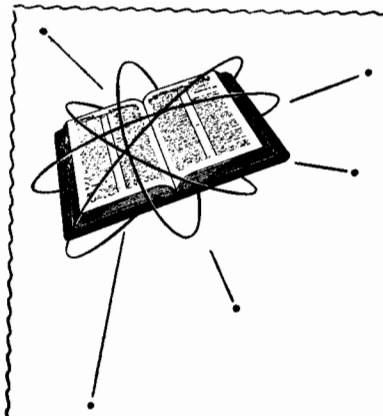
every innocent gratification. As labor is necessary to procure an appetite to the body, there must also be some previous exercise of the mind to prepare it for enjoyment. Indulgence on any other terms is false in itself, and ruinous in its consequences. Mirth degenerates into senseless riot, and gratification terminates in corruption.

Stephen Foster could have lived a long and useful life. However, fame and success led him to idleness, and idleness to extravagance, and extravagance to intemperance, and intemperance culminated in drink. Alcoholism kept him in poverty and weakened his creative powers. At the early age of 38 he died in the charity ward at Bellevue Hospital, New York City. Many of this age are bewitched with the ideas of liberty, leisure, and pleasure.

The progress is much the same with organizations and nations as with individuals. When they rise from poverty, activity, and industry, to improvement, ease, and elegance, they sink into indolence and luxury. This brings on a moral delirum and they fall by a sort of political suicide, or become a prey to some foreign enemy. Usually the former.

Life's Reciprocity

Is there today, as in the time of Gray and Butler, "the want of a genial atmosphere, and the lack of sympathy" in us? Are those "profound and adequate conceptions of religious things unattainable" among us? Are we "a sort of east wind" that keeps the Butlers and Grays among us from flowering? We do affect the level of aspiration of one another. Whether a man strives for great things or is content with little is determined largely by those around him. We should use our time well, since man was created for industry. Relaxation, diversion, amusement and recreation should become genuine words in our vocabulary. Let not leisure and ease become an end in life. He serves himself and his God best who serves his fellowman. To be useful is to be happy. Remember that "duty is ours, events belong to God." The unity of all believers was Christ's prayer. It is worthy of our effort. We cannot make too great a sacrifice to this end as far as personal endeavor is concerned.



The Great Conversation

With the Editor

AN UNFRIENDLY APPRAISAL OF ALEXANDER CAMPBELL

J. B. Jeter issued a book entitled *Campbellism Examined* back in 1855. Shortly thereafter he published another book against Campbell's teaching. Moses E. Lard wrote a review of Jeter's criticisms since Campbell was too busy to attend to it himself. So Mr. Jeter is known as one of the greatest of the antagonists to the Restoration Movement. In a very rare volume dealing with his own biography Mr. Jeter devotes a chapter to Alexander Campbell, which I believe to be one of the most interesting accounts of Campbell, perhaps because of its mixture of praise and criticism.

You will notice that Jeter states that even when Campbell was an old man he still believed that without immersion there can be no regeneration. The account of Campbell's views on missions and the way he interpreted scriptures are also interesting. One wonders how far his prejudice against Campbell colored his views of Campbell's role in the State Convention in 1829-30. Perhaps the most interesting of all is Jeter's concept of Campbell's speculative mind, especially the idea that his mind was so visionary and disordered that it accounted for his many inconsistencies.

The reader should bear in mind that Jeter himself had now grown old. He was trying hard to be fair to a man that he had devoted much of his life opposing. He seems to pity, admire, resent, and fear Campbell all at the same time. The Campbellites were one big problem to Jeter, to be sure, and the Disciples who reviewed his criticisms felt that he was most unfair. Now as an old man he says many complimentary things about Campbell along with the criticisms that he had been making for a lifetime. —the Editor.

I first saw Mr. Campbell at the Dover Association, held at Upper Essex meeting-house, Essex county, Va., in October, 1825. His fame had preceded him. His debate on Baptism with Rev. William L. McCalla, a Presbyterian minister, had been pretty widely circulated, and produced the impression that he was a man of great learning and an invincible defender of Baptist principles. His preaching at several places in the upper counties of the State, as he approached the Association, had increased his reputation and the desire to hear him preach. He was thirty-six years old, above the ordinary height, rather spare, and not particularly attractive in appearance. There was a general desire at the Association to see him and to hear him preach.

John Bryce (if my memory is not at fault), John Kerr, and Alexander Campbell were appointed to occupy the stage on Lords-day. The congre-

gation, as usual on such occasions, was very large. Bryce preached first. Kerr, as was invariably the case, preached last, for the reason that no minister was willing to preach after him. Campbell delivered the second discourse, which, in those days, was generally considered the post of honor. The sermon of Bryce was short, and made but little impression on the audience. Campbell had a favorable opportunity for displaying his powers. On a calm autumnal day a vast crowd was intent to hear the renowned stranger. After the lapse of more than half a century I can furnish but a meagre report of his discourse.

Mr. Campbell read the twenty-eighth chapter of Matthew, and took for his text the apostolic commission, verses 19, 20: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world. Amen." His sermon was not expository, but discursive. It contained nothing on the import of baptism or the subjects of the ordinance, but was a discussion of the methods of evangelizing the world in the apostolic age. He dwelt largely on the fact that the disciples, preaching the world." He drew a graphic description of the conversations of the wandering disciples concerning the things which they had seen and learned in the city of Jerusalem, and the effects produced by them. The promise—"lo, I am with you always, even unto the end of the world"—he expounded as having exclusive reference to the apostles, and the "end of the world" as meaning the end of the age—that is, the lives of the apostles. The sermon was probably from an hour to an hour and a half in length, and was heard to the close with unflagging attention.

The impressions made by the discourse were quite diverse. The old and experienced Baptists generally shook their heads in disapprobation of it. It was not the kind of preaching to which they had been accustomed and by which they had been nourished. To them it lacked the marrow and fatness of the gospel. Semple, Broaddus, and the fathers of the Association stood in doubt of Brother Campbell. They saw that he had abilities which might be usefully employed, but his preaching was not distinctively evangelical. It was notable rather for what it concealed than for what it revealed. It might have been delivered by a Unitarian, or a mere formalist, without any incongruity. It was hoped, however, that association with Baptists and a more careful study of the Scriptures would soon correct any errors into which he had fallen. For my own part I was quite captured by the sermon. It contained food for thought, and my mind was so occupied by its speculations that I scarcely paid respectful attention to the preaching of Kerr, which immediately followed it, though I had never heard him before. Some allowance must be made for my inexperience and my imperfect knowledge of the Scriptures. I was but little more than twenty-three years old, and my theological training had been very defective. The discourse was new in its style, fresh in its matter, and well suited to interest the young and speculative.

The day after the close of the Association Mr. Campbell preached at Bruington meeting-house, King and Queen county. His text was 1 Corinthians xiii:13: "Now abideth faith, hope, charity, these three; but the greatest of these is charity." Of the sermon I remember nothing, except that is was of the same indefinite sort as the former. There was nothing to indicate whether he was a Trinitarian or a Unitarian, a Calvinist or an Arminian, a believer in spiritual or baptismal regeneration.

On the next day I travelled with him and several of the delegates to the Association from the neighborhood of Bruington to the city of Richmond. He rode in a buggy, having a daughter nearly grown with. him. As I was on horseback I had a favorable opportunity of cultivating his acquaintance. I can recollect but little that occurred on the route, except a discussion we had on the subject of missions. It was a fresh and stirring theme of conversation and of public discourse. Mr. Campbell was not avowedly opposed to missions, but he condemned all the methods of propagating the knowledge of the gospel then adopted by evangelical Christians. He believed, so far as I could understand and can now remember his views, that the progress of Christianity must be by a natural outgrowth. Men should teach their neighbors the word of God, and they in turn should communicate it to persons nearest to them, and thus it would gradually be spread throughout the world. His method of evangelization had been shadowed forth in his remarks at the Association on the labors of the disciples scattered by the death of Stephen. He maintained that the sending of missionaries to preach the gospel to the heathen was utterly futile. He compared it to an attempt to cut down a majestic oak with a pen-knife. I heartily dissented from his views, and we entered into an earnest discussion on the subject, which ended as most discussions do, without any change of opinion. I know not what judgement he formed of my argument. I certainly received the impression that his were not invincible.

In Richmond he preached at night in the Second Baptist church, to a small congregation, assembled for the stated service, from Matthew xvi:18: 'And I say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." He maintained that the Church was founded on the doctrine expressed in Peter's confession: "Thou art the Christ, the Son of the living God." The sermon gave no uncertain sound as to his views of the character of Roman Catholicism.

Here I parted with Mr. Campbell, and saw him no more till he sat in the State Convention for amending the constitution in 1929-'30. I spent a few days in Richmond during its session, but saw very little of him. He added nothing to his fame by his labors as a statesman. Some persons thought that he did not receive due respect in the convention, because he was a clergyman. It is

more probable that his want of influence in the body arose from his lack of training in statesmanship and the speculative character of his mind. I have a vague recollection that in a speech before the convention he laid down a number of propositions, drawn from the Scriptures, which, whether true or false, were of little importance in drafting a State constitution.

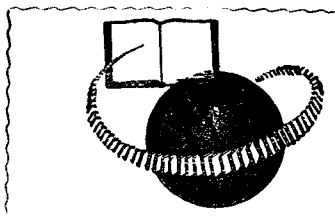
Before I saw Mr. Campbell again great religious changes had taken place. His followers, or those who adopted his views, had been separated from the Baptist churches and organized into an independent denomination. I had written Campbellism Examined and Campbellism Reexamined. The Disciples held a meeting in Richmond some twenty years ago, and Mr. Campbell was present. I expressed to some of his friends my readiness to call on him as a matter of courtesy, if the call would be agreeable to him. Receiving the assurance that the courtesy would be accepted with pleasure, I visited him at his lodgings, in company with Dr. J. L. Burrows. We were received with civility, but with evident restraint. He was greatly changed in appearance since I first saw him. He was increased in flesh, but bore the unmistakable marks of old age and growing infirmities. I had resolved that I would not refer to our past controversies, or to points concerning which we differed, but that, if he should introduce them, I would not plead on the defensive. He very soon alluded to these matters. His views, he said, had been misunderstood and misrepresented; he had been treated with great injustice. To these complaints I made no reply, but proceeded at once to say that he had propagated one doctrine which he owed it to himself, to his friends, and to the Christian world, to correct —it is, that baptism and regeneration in the Scriptures meant the same thing. On this subject our conversation turned. He did not retract the statement, but offered such explanation of it as may be found in his voluminous writings. It is, in substance, that baptism is not the whole, but the finishing act of regeneration; that there can be no regeneration without baptism. His explanation was as unsatisfactory to me as my criticisms were to him. With this discussion we closed our interview, with due courtesy without cordiality.

It may, perhaps, be proper for me to give briefly my views of the talents and character of Mr. Campbell. Due allowance should be made for the perversion of my judgment, which may have resulted from our long-continued controversy and sparring. We were earnest and sharp, but not bitter, in our discussions. I was never his enemy, and now that he is incapable of self-defense, I would surely do his memory no known influence, I may speak of him with candor and caution.

Mr. Campbell was a man of learning, of much miscellaneous information, and of great readiness and fecundity of mind. His learning, as already stated, was various rather than profound, and his imaginative far exceeded his rationative power. There was, in my humble judgement, a screw loose in his mental machinery, which became more obvious as he grew older, and terminated in

downright monomania. No writer within my knowledge ever repeated his thoughts so frequently, wrote so much that needed explanation, or so glaringly and often contradicted himself, as he did. This is all explicable on the supposition that he labored under an idiosyncrasy which was gradually developed into mental derangement. This supposition, too, vindicates him in making statements which could hardly have been made by a sound and well-balanced mind without guilt. With this ground of defense, I have no hesitation in expressing the opinion that he was a good man. His life was devoted to an earnest and fearless advocacy of principles which, in the main, were right. The supreme and exclusive authority of the Scriptures in religion, immersion the only baptism, and believers the only subjects of the ordinance, and church independence, are important doctrines which he held in common with Baptists, and most zealously defended. He wrote, too, many valuable articles on matters of faith and practice, along, we must think, with much that was visionary and erratic. With the exception ot statements easily traced to a disordered imagination, his life was pure and in perfect harmony with the principles he espoused and spent his long life in defending.

(from *The Recollections of a Long Life* by Jeremiah Bell Jeter Chapter XXVII "Alexander Campbell")



Review Of Recent Literature

MUTUAL SHARING

A Message to Catholics and Protestants, Oscar Cullman (trans. by Joseph Burgess). William Eerdmans, Grand Rapids. 1959. $1.50.

The author of this highly readable little book (57 pp) makes no attempt to provide a basis for uniting Catholics and Protestants into one church. On the contrary, he strongly affirms that at the moment this is humanly impossible. The reasons he gives should satisfy both groups. But he does believe that a *brotherly attitude* can and must be created between the two faiths. His proposal for realizing this "Christian solidarity" is concrete, specific and easily within reach of all who find it appealing.

After citing the usual New Testament pleas for unity (but with more than usual force and logic), Cullman admits that despite the offence of division there is no hope of ending it, since for each group the very concept of the church is involved. It is not a matter of bad intentions, or of a long history of bad feelings. The difficulties are basic and the

European theology professor sees no way out.

But his book is not defeatist. He has a proposal which he hopes will at least reduce the scandal of the separation. We should add love gifts, he says, to the January prayer week which Catholics and Protestants devote to petitions for unity. The prayer is good, especially since *we* can see no way of uniting, but it must be accompanied by deeds. In this plan, Catholics would offer gifts to poor and needy Protestants and Protestant groups would reciprocate.

The expected objections have already been raised against Cullman's plea, but he meets them with persuasive logic. He insists that such gifts would not have to mean recognition of one another as "right." Both sides will and should go right on stressing sturdy faith in their views. But this insistence on being doctrinally right could, as a result of the love offerings, be made with brotherly feeling in an atmosphere where we may at least learn enough to "repeat the viewpoint of our opponent correctly and without distortion."

Another objection comes from Protestants embittered over persecutions in Spain and Colombia, where Catholics can depend upon worldly power. Cullman replies that we deplore these things, but many Catholics also do. "They exist as the result of a reactionary public opinion in those countries. For them the concept of 'separated brothers' does not exist and we are simply heretics for the glory of God. If some day who must be subjugated by force my proposal should be propagated throughout the world, and if someday an offering should be taken for the Protestants once a year in Spain and in Colombia, then the thought that we are brothers in Christ would penetrate into the minds of the Catholics in these countries and after a time would make these regrettable persecutions impossible."

The author cites several instances in which the plan has already been adopted to the enrichment of mutual understanding. He considers some of the practical problems of administering the love offerings, suggesting, among other things, a mixed commission for solving delicate questions.

This is a book which anyone concerned about religious divisions should read. The plea that we change how we *feel,* since we cannot now change what we *are,* and that we create brotherly attitudes while we pray to God to help us find our way out of this dilemma of divided Christendom, is appealing to this reader. —ROBERT MEYERS

CHRISTIAN EDUCATION

Train Up A Child. William Barclay. The Westminster Press, Philadelphia. May 2, 1960. 288 pages. $4.50.

The author, a lecturer in New Testament and Hellenistic Greek at Glasgow University, delivered the Kerr Lectures at Trinity College, in 1957, on the theme, "Educational Ideals in the Ancient World." This volume contains the substance of

those lectures. Dr. Barclay has already gained a host of friends among Biblical students in America, as a result of his previous works, and this publication will greatly enhance his stature as a scholar and researchist. He has left no stone unturned in delving into ancient literature bearing upon his subject, and the result is a work, not only informative, but actually fascinating.

The foundation of procedure is found in the author's own statement: "The importance of such a study for the correct understanding of the New Testament is certain beyond argument. Before we can understand the reaction of the Jewish and Graeco-Roman world to that which Christianity brought to it, we must first understand what it brought to Christianity." In pursuit of this policy, there are four chapters, as follows: 1. Education Among the Jews — the training of the individual in the service of God; 2. Education in Sparta — the obliteration of the individual in the service of the state; 3. Education Among the Athenians — the training of the individual in the service of culture; 4. Education Among the Romans — the training of the individual in the service of the state. One of the outstanding characteristics of Dr. Barclay is the adequacy of his preparation for a written work, and the tremendous amount of substantiating and documented material he incorporates in a volume. The reader is literally astounded at the scope of his treatment of the subject in this instance.

The student of the scriptures of the new covenant will be especially concerned with the chapters following the ones above mentioned. In the one entitled, "The Christian Attitude to Pagan Culture," it is shown that Christians could not, even though they regarded themselves as strangers and pilgrims on earth, make a complete breach with pagan culture. While they opposed the evils accruing from false philosophies, they were not opposed to education. "It is proved abundantly that those who were defending the Christian case, and those who were writing the Christian literature, of the early church, were men of a knowledge and an academic background unsurpassed in the Roman Empire. Here were no rude, ignorant and unlettered men. Here were men able to address even Emperors, to associate with great pagan teachers, and to be equals with those who might appear in any company. Most of them were willing to use the riches that pagan culture gave them, as a gift from God. The writers of the Early Church were not deliberately ignorant obscurantists."

Of genuine interest in the chapter on "The Child in the Early Church" is the statement that "the Church did not and could not set up schools for its own children," so "the Christain child received his general education in a pagan school without any question." It is said again, "The Church never wrought out any primary education system of its own. It simply used the existing system of primary education." It is the conviction of this reviewer that those

who read this book will return to it again and again as a source for material to be utilized in many and divergent fields. We commend it to all who are enrolled in "the fellowship of the concerned."

—W. CARL KETCHERSIDE

PRIMITIVE DOCTRINE

The Doctrine of Grace in the Apostolic Fathers. Thomas F. Torrance. Wm. B. Erdmans Publishing Co. Grand Rapids, Michigan. 150 pp. $3.00

This book is Dr. Torrance's dissertation presented (in English) to the University of Basel in fulfillment of requirements for the Doctorate of Theology. Dr. Torrance's purpose was

> by inquiry in the literature of the *Apostolic Fathers*, to probe into the early Christian understanding of grace, and to discern how and why there came about in the history of that doctrine so great a divergence from the teaching of the new Testament.

In a lengthy introduction Dr. Torrance traces the meaning of grace (*charis*) in Classical, Hellenistic, and post-apostolic, non-Christian Greek; traces corresponding concepts in the Hebrew Old Testament; then establishes the meaning of the term in the New Testament. In the latter, he maintains, grace

> is such a new word . . . that it cannot be interpreted in terms of antecedent roots or ideas. Rather is it to be understood in the light of a singular event which completely alters the life of man in basis and outlook: the Incarnation. God has personally intervened in human history in such a way that the ground of man's approach to God, and of all his relations with God, is not to be found in man's fulfillment of the divine command, but in a final act of self-commitment on the part of God in which He has given Himself to man through sheer love in such a fashion that it cuts clean across all questions of human merit and demerit. All this has been objectively actualised in Jesus Christ so that Christ Himself is the objective ground and content of *charis* in every instance of its special Christian use.

Having set forth the meaning of grace in the New Testament, the author next examines both linguistically and theologically the use of *charis* and its cognates in the context of the theology of each of the Christian writers of the second century. These writings in the order in which they are considered are the Didache, First Clement, the epistles of Ignatius, the epistle of Polycarp, the epistle of Barnabas, the Shepherd of Hermas, and II Clement (pseudo-Clement). Ignatius is given the most extensive treatment and is the one whom Dr. Torrance finds to be nearest the Pauline concept of grace. Yet even Ignatius places such an emphasis on man's attaining a state in which he is worthy of union with God that Dr. Torrance concludes that grace "in the mouth of Ignatius must be judged as having itself fallen from grace." II Clement is farthest from the N. T. idea of grace, for whenever *charis* is used here it has the meaning of *credit.*

In the "Conclusion" Dr. Torrance summarizes his findings and restates his thesis. In the writings of the apostolic fathers, he concluded

> The Gospel became erected into a New Law. Certainly the asperities of the old legalism were not always apparent, but in principle there was no change, even when the substance of the ethical teaching was taken from the teaching of Jesus Himself. The law can never be fulfilled. No more can the ethical ideal which always recedes out of grasp, for the dualism between the *is* and *ought* can never be bridged from the side of men.
>
> But by transforming the Gospel into a New Law the Apostolic Fathers returned to the impossible situation from which Christ came deliberately to redeem.

Why and how was grace transformed into law? Dr. Torrance offers several reasons. First, the concept of grace was so new that men coming out of Judaism and paganism could not readily grasp it, but re-cast Christianity in their old legalistic concept (at least partly) of earning God's favor. Second, many accepted Christianity as a kind of universalized Judaism — Judaism without its former ethnic narrowness. Also, the Greek translation of the Old Testament obscured the basis there for the idea of grace.

The change in the doctrine of grace marked a movement toward the Roman Catholic doctrine in three respects. (1) Grace was disassociated from the person of Jesus and regarded as something extended by God to make up for the Christian's falling short of perfect obedience. (2) Grace came to be considered an indwelling principle given by God to enable man to keep His law. (3) "The Church as the body of Christ was looked on as the depository of pneumatic grace, which might be dispensed in sacramentalist fashion after the analogy of the mystery religions."

One incidental matter deserves some comment. In accounting for the lack of emphasis on the person of Christ and other fundamental Christian beliefs in the Didache, Dr. Torrance refers to Matt. 28:19 and comments that the Didache "attempts to teach candidates for baptism the commandments of the Lord." If so, this procedure in itself is a significant departure from the commission Christ gave his apostles, for such teaching was to follow baptism, and form the practice of the apostles (Acts 2:41-2). It is, however, what one might expect from the change in the doctrine of grace that occurred concommitantly.

Since this book is replete with quotations in German (the latter, however, are nearly always used in footnotes in support of some point made in the text.), persons with some background in these languages (especially Greek) would profit most from the book. Nevertheless, the main argument could be followed without such accomplishments, but the losses would be considerable. In spite of the difficulty of the book for the person with limited linguistic training, the study is an extremely valuable one. It is a powerful antidote for legalism. And for its explanation of grace and its elucidation of the doctrinal history of the church, it has value for the Christian scholar.

—ROBERT C. GRAYSON

COLLEGE IDEALS

The Idea of a College, Elton Trueblood, Harper, New York, 1959, 207 pages, $4.00

The specter which haunts us, Trueblood thinks, is that of triviality in the houses of grandeur. He believes

the college is derelict in its duty if it does not provide an atmosphere in which some people of potential worth will develop powers which otherwise would never have been recognized even by those who possess them. The college exists in order to work toward an unrealized ideal. She inspires her students with a vision of a society of learning and teaching and pioneering that continues to be a community of understanding whatever the prejudice and confusion of the surrounding world.

The book is full of good ideas on education in general and as to what makes a good college in particular. He believes students must have a meaningful plan which leads to some end and with some adequate means of judging total achievement. So, much of his work will be prescribed for him by those who know what is best for him. The elective system has been carried too far. He thinks technical studies should come first, then the humanities, which is reverse of current practice. I disagree with him when he says that high school students are not ready to study politics or ethics and that they should therefore be restricted to science, math and grammar, leaving the humanities until college. The main reason he is wrong is that there just is not that much difference between the 12th and 13th grades. But I do agree with him when he argues that philosophy and humanities should be studied *earlier* in college than they are at present. He is right in believing that this might challenge the student intellectually much sooner, thus breaking the academic lockstep that comes with the habits of laziness formed during the first two years of college. There should be strong, tough, specific courses as early as possible. I will go beyond Trueblood and apply this to the high school (especially the senior year) as well as to college. He is right in insisting that courses should be as specific as possible. A course in general knowledge is an absurdity.

He says the best and most exciting teachers should teach the freshmen, though they are usually reserved for the advanced students. It interests me that Plato and Socrates show up in this book as often as they do. Well, after all, Trueblood is a professor of philosophy, and it is manifest that his love for the Greek thinkers is at the heart of his educational theory. For instance, he introduces Plato to tell us that it was he who taught all the world how easily men can be wrong even in their most cherished opinions. Socrates is introduced to show that part of good teaching is to learn to ask the right questions. He thinks that all good teachers are in some measure disciples of Socrates.

Some of Trueblood's ideas would revolutionize modern educational practices. Textbooks should be rarely used in college courses. Students should take only three or four courses each term instead of five. Too much time is spent attending classes; more of such time should be spent in library in independent study. Graduation should not depend upon the completion of so many hours of credit, but upon the achievement of academic integrity. The ability to read and speak a foreign language is better than having so many hours credit in the subject. While the graduate should be a master of one subject, he should also show evidence of general knowledge. There should also be such skills as intelligent conversation and the ability to think. He also lists refinement as another condition for graduation from college. Colleges should not graduate students who do not attain such standing. It is also the task of the college to give students something to live for. Education must be meaningful. He believes that gracious living is also a part of college life, such as may be found in refined dinner service in the dining hall. Hurried cafeteria meals off a bare table lends little to graciousness.

You would not expect a college professor to say that a college education sometimes harms men and women, but Trueblood says it. If a girl gets such a wrong slant on vocational training as to say later in life, "Oh, I'm just a housewife," then the college has been derelict in teaching the glory and dignity of motherhood. He refers to Plato once more in his assertion that a girl will be a better lover, teacher, priestess and queen of the home if she has encountered the Greek philosophers. Trueblood believes that a college education is to be intellectual, thus giving a person *understanding*. This will prepare him for the whole of life.

The most serious charge made by Trueblood is "the tyranny of the majority" that deliberately limits achievement. He states that the student will be persecuted who seeks to rise above mediocrity to excellence. Many do shoddy work simply because it is unpopular to be ambitious. There is *the cult of mediocrity*. There is danger that the ideal of excellence will be lost. The college must provide an antidote to mediocrity. The "average man" is a kind of religion in America, which makes intellectual aristocracy unpopular. Franklin and Jefferson are pillars in American democracy; yet they were aristocrats in the true sense of the word because of their disciplined lives. They read books and maintained elevated standards of conduct. This kind of men is rare in an age that deifies the average man. We must restore respect for aristocracy.

This book makes good reading. It will inspire you to be a better person. It depicts a philosophy of life even more than a portrayal of what makes a good college. It deals with the fundamental of what makes a good man. Should you take the time to read the book, you will be glad that someone took the time and trouble to write and publish it. It is part of the answer. Thank God for books!

LEROY GARRETT

PLAIN TALK

Is God at Home? by J. B. Phillips, Abingdon Press, New York, 1957, $1.75.

This little volume of 109 pages contains 30 brief messages on basic Christian beliefs. The aim is to talk to the modern man in language that is free of theological jargon. Phillips feels that the church's failure in communicating its message to the world is due to the technical language employed by clergymen. He denies that

it is necessary for the church to have its own specialized vocabulary as does nearly every other form of human activity, whether it be medicine, music, architecture or engineering. If the gospel is the good news intended for all people, then it should be conveyed to the masses in the simplest of terms.

Phillips' thesis is strengthened by a look at primitive Christianity. Linguists searched for centuries for an explanation of "Biblical Greek", supposing that it was a kind of special language of the Holy Spirit given to the church as a secret society. But with the discovery of Greek papyri and the research of Adolf Deissmann it was learned that the Greek of the New Testament was nothing more than the language of the common man—the *koine* (common) Greek it was called, which was very unlike the *educated* Greek of a Philo or a Plutarch. Fully aware of this fact, Phillips says in his Preface: "It is significant to me as a translator that in the province of God the New Testament was written, not in the majestic and beautiful Greek of the classical period, but in Greek of the market place and the port, the lingua franca of the then-known world."

And Phillips *does* talk in the koine in this book. In his chapter on "The Comfort of the Atom Bomb" he shows that the bomb has brought home to us the futility of materialism. In the world of the atom bomb things like steel and concrete are less substantial than a puff of cigarette smoke. Only the spiritual is secure. Love, faith and courage are as invulnerable to the atom bomb as the sunbeam is to the thrusts of a sword.

In his chapter on "May I Take It to the Light?" he shows that many people say that nothing is *really* right or wrong since there are so many ways by which things can be judged. But the daylight is the best light. This is why we ask the clothier if we may take the garment to the light. The author then assures us that there is "a real light" by which actions can be properly judged. This light is Jesus Christ, the Light of the World.

And you should read his essay on "The Dumb Blonde" in which he tells why some men want their women dumb—the dumber the better! There's a reason. Then there is "God and the College Degree" and "Are You a Man or a Mouse?"

Phillips does not sound like he is in a pulpit. But neither was Jesus or Paul. Incidentally, whence cometh the pulpit, pulpiteers, and pious platitudes?

LEROY GARRETT

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